

A N
INTRODUCTION
TO A
DEVOUT LIFE:

Containing especially,
A prudent Method for Spiritual
Closet-Exercises, and Reme-
dies against the Difficulties
ordinarily occurring in the
conduct of a pious Life.

Fitted for the use of Protestants.



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INTRODUCTION

OF THE

CONTENTS OF THE
A prudent Method for a
Choice of a
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conduct of a pious life.

By the Author.


PHILADELPHIA

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A
P R Æ F A C E,

Concerning this
NEW EDITION.

 O prepare the Reader
for a more advantage-
ous perusal of the fol-
lowing Introduction;
it will, I believe, be
as useful on this, as customary, on the
like occasions, to forewarn him of some
few things relating to the usefulness
of the Book, and the design of this
present Edition, in some brief preli-
minary Premonitions; that so he may
not fail of those great spiritual im-
provements which may be promoted

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by its prudent use, meerly by his own misunderstanding of the convenience, or unskilfulness in the practice, of the Rules prescribed in it.

How much more secure it is in all practical affairs, and more influential for the promotion of a sensible and solid proficiency, to observe Rules calculated from the most minute consideration of circumstances and particular experience, than such as are onely grounded on general, however sublime and rational, speculations; is so far the sense of all considerative prudent persons as that, if I could spare, yet, I think, I should not need, any tediousness of discourse for its evi-
I will not say that our ordinary practical Writers have neglected it as far as concerned their design; but that they have not advanced the design it self, so far as not to be capable of very considerable improvements. They have indeed discoursed excellently concern-
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ing the particular duties and sins of humane conversation, concerning the particular means and expedients of promoting the one, and avoiding the other. But how intricate, and ineffectual, and dangerous in the event, this way of proceeding is like to prove without general, not onely Principles, but, perswasions and resolutions; a late pious Author has excellently discovered; and how very necessary it is for the grounding these perswasions and resolutions in practicals, not onely to consider the general reasons, which we find by experience to be insufficient in such cases, but frequently to inculcate, and to overcome by daily exercise those practical prejudices which alienate us from the practical belief of what we otherwise confess most reasonable, every experienced person may have perceived. It is Easy also to understand that Meditation, and mental Prayer, and daily Examination, are the best Exercises for

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this purpose; and that not onely in publick, whether in Churches or Families, but especially such as are private and particular. For it is by innuring our selves to the belief and Affections of Religion that we overcome those practical prejudices which hinder us from the execution of those proposals which we have acknowledged rational in general. Thus it is that we do by degrees wear of the aversation and unwillingness to believe any thing contradictory to our present possessions, and seeming interests. Thus it is that we are brought to a seriousness and diligence in enquiring after the affairs of our most momentous concernments, and an awe of Conscience in hearkning to those convictions which otherwise will leave us inexcusable in that dreadful day, when we shall be incapable of comfort from any other Topicks, but that of a Conscientious discharge of that, as well as other duties. Thus

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it is that we come to a discovery of very many momentous considerations which an imperfect deliberation does ordinarily conceal, by which we are qualified for passing a more competent judgment concerning our principal concerns. For the greatest occasion of the ordinary imprudence of men is an imperfect partial consideration, when they immediately conclude a thing to be good or bad from single arguments that prove it so. For indeed there is nothing so ill that has not a mixture of some conveniences, nor any thing so good that has not something which may represent it with disadvantage, especially when estimated by carnal and sensual, as well as rational, measures, which is the true case we are now discoursing of. And hence it is easie to understand how vice comes to be more attractive than virtue, as indeed we find it to be by daily experience. For the considerations, repre-

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senting vitious objects as eligible, are obvious, and affect us at the first appearance, whereas those that prove them really ungrateful and pernicious are more remote from sense, and therefore require a longer train of consequences for their discovery; and on the contrary those that are virtuous, at the first prospect, seem as much worse, as vitious seem better, than really they are. Now because these first impressions do principally affect the lower Soul which is naturally precipitant and prejudicial to rational discourse; and because there are very few that put themselves to the trouble of a more accurate enquiry, when they find themselves considerably either gratified or displeased at their first approaches; therefore it is that so very few discern the fallacy and folly of their inconsiderate elections. It is therefore by **Recollection** and **Introversion** (I hope I may use these words though bor-

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borrowed from the mystical Divines because they signifie intelligible things) that we must expect a discovery of our particular mistakes, and a serious, cordial, practical perswasion of those Truths, which, if really believed, must by necessary consequence secure our other duties; and there is no way so likely to further these as to reduce them to constant and assiduous Exercises; nor any way more likely to make such Exercises fruitful than a general method of performing them applicable to all particular Subjects, with such plainness and prudential allowances for considerable particular circumstances, as might render them securely practicable by ordinary capacities. This is it that has not much been thought of, or at least not treated of with that accurateness it deserved, by our ordinary practical Protestant writers. Most of them do either not meddle with Spiritual Exercises at all, but
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onely with general Exhortations, or Graces ; or if with Exercises, yet onely such as are publick, in Churches, or, at least, in Families, not with Closet Exercises ; or if with Closet-Exercises, yet onely general forms for duties generally concerning Christians to be interpolated, in case of particular necessities, by the discretion of him that uses them. But how very much more convenient for practice a Method is than any whatsoever provision that may be made by Forms ; any prudent person may understand if he consider that Forms, if few or short, must be extremely deficient in many necessities ; or if full, which it is hardly possible that they should be, their very bulk and voluminousness will then make them unserviceable for ordinary Readers. Besides that the inventions of the person are more like to be apposite to his case, being deduced from a particular serious sense and consciousness

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ness of his necessities; and more accommodated to his particular humour and complexion, which is of most considerable influence in order to his actual perswasion; and more pleasing and prevalent, and less tedious, men being naturally more attentive, and better affected, to their own inventions, than the Advices and Prescriptions of others, how prudent soever. This Method of Spiritual Exercises is that for which I conceive this Book singularly commendable.

But for reconciling it to our Protestant practice of making the reading of the Scriptures part of their daily Exercises, it will be requisite that something be briefly spoken. For my part I do not think it convenient that the Subject to be meditated be taken from the Scripture allotted for the time, unless when the place is chosen by special design, as in the Lessons and Epistles and Gospels for the Festivals

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vals or Fasts of the Church; concerning which, being generally matters of Fact, and such matters of Fact as are not authentically attested otherwise than by the Scriptures, such portions of Scripture must therefore be most apposite for our information concerning them; and for them excellent Rules are prescribed by the prudent Author of the **Method of private Devotion**. For the others, the unappositeness of many of them to our particular cases, as they fall out in course, and the little advantage there is for remedying it by selecting some particular passages different from the design of the whole, which is likely to leave the greatest impression on our minds immediately after reading them, or by mystical accommodations, which, looking more like Exercises of Wit than seriousness, are not like to leave such serious impressions; and the very interruption of the course, and the incoherence of
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following with precedent Meditations, which cannot be avoyded in reading the several parts of Scripture in order as they ly, are very considerable disadvantages for weakning their perswasiveness, which experience convinces us to be very much advanced by continuation and frequency. Yet I am far from intending thence to dissuade the daily reading of the Scriptures, even in order to Devotion. I know that, besides the influences of the Spirit which usually second the word, as well read as preached, in a more ordinary and especial manner than any other however prudent or pathetick humane writings, the Scriptures have several other advantages which may recommend them to the affections of devout Readers, and set them home with that singular energy which has been so unanimously attested by the experience of all intelligent pious persons, which may be admitted without the least fa-

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vour to Enthusiasm, or any such Superstitions credulity wherewith prophane irreligious pretenders to the name of Wits have upbraided them. Such are the great reverence wherewith pious persons may, and usually do, compose themselves in their addresses to so near a relative of God as the Scriptures; Such the great advantage in forming the Spiritual Colloquies of our Souls with God in his own words, for affecting us with a sense of the Divine presence, which our Author makes a principal part of Preparation to his Exercises; Such the great accession of influence to the motives when recommended by the Authority of God, as they will better be conceived to be, when they are expressed in his words; for thus we find, by ordinary experience, that no motives are so prevalent upon account of their own intrinsick reasonableness, in order to a practical persuasion, as such as are recommended to

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us by such persons of whose skilfulness and love to us we have entertained a good opinion; and honourable opinions concerning God, as most wise and most benevolent, being the first and lowest degree of piety, it is thence easie to estimate how much they must be affected by such motives as are expressed in his words, and recommended by his name; Such also the exotickness of the verystyle and idiome of the very words of Scriptures, which has oftentimes raised strange transports of Devotion in such Enthusiasts who have never penetrated any further, being altogether unacquainted with their rational meaning; which I mention, not, as if I did the least approve of that unaccountable Mechanical Devotion, but, because when men are first convinced in their judgments of the reasonableness of their duty, it is then indeed, and not till then, rational and prudent to make use of any artifi-

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ices that may inflame their Affections, and reduce them to a practical conformity to their conviction. Supposing therefore that the Scripture-words are the fittest for expressing our Considerations or Affections in these Spiritual Exercises; the best way of ordering our daily reading of them for the improvement of our Devotion will, I think, be this: to allot the Morning especially for our Meditations, and Morning Prayers, and the other Exercises here mentioned, without any mixture of extraneous Subjects that may divert us. Then after the Affections and Resolutions to be preserved and practised the day following, together with the **Spiritual Potegay**, as our Author calls it, which may upon a short occasional reflection reduce us to the same temper wherein our Morning-Exercises left us; it were best immediately to compose our selves to the employments of our Calling, wherein
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the means prescribed by the Author, of a Spiritual retirement even in the midst of our business, exercised in Ejaculations and smelling at the Spiritual Nosegay, will be sufficient to preserve the influence of the former till another solemn privacy. This might be practiced immediately after the prayers of the Church, both Morning and Evening, by them who have the opportunity of being present at them, or by them who have not, sometime before meals. At these times they may make it their chief employment to meditate on the Psalms or Lessons of the day, according to the time they can spare conveniently. Before they begin, it were well that they would compose themselves thereunto with that seriousness which would become their great concernedness in such a work, no less than their eternal wo or wellfare; with that pliability of temper, whic^t may make them capable of

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Seconding their convictions with easily received, and yet tenaciously retained, Affections; with that awe and reverence of deportment which would become them if God presentiated himself in a visible manner, as on mount Sinai, and pronounced these words, as he did then those of the Decalogue, with his own mouth; nor were it amiss, in order thereunto, to imagine him to be so really, which may be done without fiction, considering that we cannot represent him in a way more awful and dismal to our senses than he would really appear to our understandings, if they were capable of discerning him. If any forms were used for this purpose, some short ejaculatory ones would be most apposite, both as to the Reason and as to the Affection he aspires to, if the Practitioner would be more accurately intent on the influence they leave on his Spirit, than on any forms whatsoever, that is, if his principal enquiry

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quiry were, how sincerely he is persuaded of their Truth, and how cordially affected with his own concernment in them. In reading, though all should be performed with gravity and a principal attention to the coherence of things, and the junctures of the Discourse, which is of especial use in discovering the true sense of the Scriptures; yet in this Exercise, whereof I am speaking, not of Study, but Devotion, a singular regard should be had to what is naturally practical, I mean what is so in it self without any streined mystical consequences; and among them which are found to be so, a farther choice is yet to be made of such things as are more apposite to their own case or purpose, wherein men should not satisfie themselves with an empty fancyfull similitude, but should endeavour a full discovery of the design of the place, that so their consequent applications may be more pru-

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dent and satisfactory, whether as exhortations inviting, or as examples provoking, or as reasons perswading, or as pathetical expressions affecting, or however else they be influenced by them. And it were fit to be observed with what they find themselves most affected, and why, and in what humour it finds them when it is so very operative on them. For by this means they may lay up materials for their future Meditations, such as themselves have experienced efficacious on themselves, together with the seasons and tempers to which they are to be accommodated. And this is a very excellent subservient use of the Holy Scriptures to our Authors purpose.

But besides this great advantage of this Method for the advancement of our edification by the Scriptures, there is another which I believe will not a little recommend it to several excellent Practitioners of Piety, that is, its suitable-

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tableness to the late Method of practical Preaching by **Doctrine and Use.** For thus the Doctrinal part with all its Confirmations are very fit Subjects for Considerations, and the Uses for raising the Affections designed by the Preacher; and the Application of the whole Sermon to the particular case of the Auditor, as to the duties which he shall find particularly suitable to his own Person and Calling, and as to the sins and dangers to which he may find himself upon the same accounts obnoxious, especially where any thing occurs new, that he was not formerly aware of, are very fit to ground those Resolutions for the future which our Author makes the last part of Meditation. And then how convenient also the Preparation, the two former Parts of it especially, and the Conclusion and Spiritual Nosegay, are for recollecting Sermons as well as other solemn Topicks of Meditation.

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dition is so very easily discoverable by ordinary Prudence as that it is needless to be particularly insisted on. I might have mentioned several other things in commendation of this Method, as the great advantages of making Devotion rational; the appropriateness of this Method for that purpose, the Reasons being proposed in the Considerations, and the Devotion Exercised in the Affections and Resolutions; the excellent expedients against all the ordinary miscarriages in this great affair; the unceriouness of them who set upon it without any Preparation or solemn composure of their Spirits for it: the insolidity of such who strain themselves in their Prayers to irrational, or at least, unaccountable Affections: the unfruitfulness of Students who onely consider reasons without endeavours of a practical perswasion and suitable Affections; and the unsuccessfulness of such,

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such, who, though they neglect none of them for the present, yet make no provisional Resolutions for the future; the inconstancy of such who, by a disorderliness of performance, are likely to make their duties seem tedious or contradictory, and so to tempt themselves to a discontinuance of them; and the many imprudences the wisest that are, are obnoxious to, when in their own cases they venture too independently on the conduct and advice of a skilful and faithful Guide. These and the like considerations might have been urged and enlarged, if I were not unwilling upon such an occasion as this to trouble the Reader with any prolixity, and if I did not think these other reasons more apposite for prevailing on those persons whom I am at present designing to persuade.

But I foresee some Exceptions more likely to prove prevalent with some persons to dissuade them from attempting

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ing this Book than any rational considerations whatsoever for their invitation, concerning which Apologies would be less necessary if they would not precipitate their censures before they had qualified themselves for a competent judgment by a thorough information, which is no more than they must confess themselves obliged to by the rules of Prudence and common Equity. For if they would be pleased to vouchsafe the favour of a perusal, I believe they would not easily persuade themselves to a neglect of so very high concerns for any little or inconsiderable Exception. But because that is a favour not easily to be expected from such unequal partial Judges as all men are before their serious application to Devotion; therefore I doubt it will be necessary to touch them a little more particularly. There are therefore some, who, however they may approve the things themselves,

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selves, may yet be unwilling to receive them from a person of the Authors Communion, which they may possibly conceive to be too much countenanced by so great a respect to his person. This might indeed have some colour if the Authors Authority were urged in a matter relating to his Communion. But for others proceeding on the common Principles granted on both sides, many instances there are of Roman Authors corrected which have passed unscrupled the hands of devout Protestants: such as Parsons Resolutions, Drexelius of Eternity, Kempius of the Imitation of Christ &c. Nor indeed can they think otherwise if the thing be considered soberly. For if the things be good they cannot for that very reason be conceived to be characteristic of the Authors Communion by them who think their own separation warrantable (for none can think a separation just that is made for

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causes confessedly warrantable) and if they do not conceive them such, then certainly, the argument will be very impertinent, to conclude the Authority of his person in other things heterogeneous, because we know some things performed by him to be commendable, by arguments independent on his person. But in the mean time to entertain an unkindness for a good thing upon account of the person, or to deny an evil person his just character, for what is good, will signifie such plain partiality and prejudice against his person, as distinct from the injustice of his cause, as will make something more than that injustice a reason of our separation from him; and how a separation from any person without regard to the injustice of his cause can be excused from criminal Schism, it were well such Pious persons would consider. Certainly if they were as wary of the guilt of Schism as its gainousness deserved,

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served, they would be by all means wary of entertaining any bitterness against their persons ; and they could not satisfy themselves of their integrity herein , if even good things be refused upon personal regards. But the negligence even of good men in this particular is that (alas !) which multiplies and perpetuates the Schisms of Christendom.

I know indeed that it is a popular , though a weak, argument, to conclude the goodness of the cause from the goodness of the person that maintains it, which seems to be the reason of that disingenuity of the Romanists , who seem so intent on the political exterior union of their Subjects, as to make all other conscientious regards subservient to it, that in their Expurgatory Indices they endeavour to expunge all due Elogyes of their Adversaries, though not meddling with their cause, but onely deduced from the extrinsick

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Topicks of their parts or persons. But as the argument is extremely weak (for if persons will but make use of their own judgments concerning their guides (as they must certainly do unless they will expose themselves to the evident hazards of partiality, whether they chuse to take the words of Friends approving, or Adversaries censuring them) they cannot chuse but conclude, by all equal measures they are capable of judging by, that there are learned as well as unlearned, and good as well as bad, of all opinions much received, however contradictory among themselves, and therefore that there are many good and learned men as well as others mistaken) so even among the vulgar, who are principally influenced by such pretences, it may, all things being considered, be questioned whether it be more politick than pious to countenance it. For as it does thus certainly dispose them to

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Schismatical pravity, and uncharitableness, and an undeserved bitterness when they are thus encouraged to detest their Adversaries person without relation to his Principles; so it is the way to expose them to that danger of seduction which it is designed to prevent. For though this policy may indeed take where they are either hindered from all means of better Information, or are prepossessed with a strong credulity of their Superiors, and a distrust of themselves and their own judgments, and such other principles of Conscience hindring them either from enquiry, or, after it, from following their own conviction (which is the case in Popish Countries) yet among the Protestant Laity (who are far from being so enslaved) it is most likely to produce a contrary effect. For considering the great inclination of the vulgar, when they allow themselves the liberty of judging, to follow Inna-

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*uations, and any thing that is cross to
 their Superiors ; considering, Secondly,
 that even to such who are not acted
 by such an undiscernible principle of
 factionfness, yet the lives and abilities
 of men are more easily known and
 censured than the merit of the parti-
 cular Controversies according to the
 measures and capacities of the vulgar,
 upon which account they are likely to
 be more affected with the lives, than
 the arguments, of their Adversaries ;
 and Thirdly in censuring mens lives
 Charity it self obliges good men to a
 greater candor, than in censuring thier
 opinions, and it is indeed the safer
 extreme to err on the favourable side;
 so that there is much more danger of
 being seduced to false opinions upon
 account of personal arguments than of
 such as are real and intrinsic to the
 cause it self ; especially considering ,
 Fourthly, that it is the cunning of all
 when dealing with Adversaries, to be-
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have themselves with more than ordinary caution, and to display their fairest outsides; and the common practice of the vulgar to judg precipitantly without examining any deeper than the first appearances; and Fifthly, that generally the first promoters of innovations are indeed more strict in their lives than the maintainers of Antiquity; in point of policy, that what is wanting in the truth and solidity of their Doctrines may be supplied by a favour to their persons; and in point of Conscience, because they are ordinarily more zealous that embrace opinions out of a particular satisfaction and sincere perswasion (as Innovators usually do) than such as take them up gratuitously, and at a venture, as they do other fashions and customs of their Country, which is usually the case of such as follow Antiquity; and because they have not yet had time to evaporate that first heat with which such

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Innovations are usually begun, nor to try their strengths against the circumstances and importunities of continued Temptations; So that those ignorant persons who are countenanced in so unsecure a way of embracing Doctrines out of prejudice to persons, are like to be exposed to the danger of being seduced by every pretending plausible novelty. And this mischief will appear the greater if it be considered Sixthly, that persons thus seduced are not recoverable by such who have countenanced such false principles as have contributed to their miscarrying, if they argue rationally. For to appeal to the merit of the cause, were to acknowledg the unfaithfulness of their own guidance, who had formerly diverted them from it, when it was their interest. To deny the goodness of their Adversaries person, would in many cases prove so evident against all those rules of judging mens persons, as that
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it would ruine the diffwaders credit with them, by a clear conviction of his partiality. And to compare themselves with their Adversaries, would in many cases prove evidently false; and where true, could not with credit be pleaded by concerned persons. And Lastly in case of their discovery of their own mistake, which upon these supposals they cannot easily avoid, their future distrust of their ancient Guides would in all likelihood prove proportionable to their former credulity; which is a consideration hardning them against any new reasons urged by such persons whom they conceive themselves to have experienced fallacious, and therefore rendring them more difficultly recoverable.

And as it has thus appeared neither pious, nor politick, to admit, or countenance, personal regards in censuring performances; so, though they were admitted, yet there are particular
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reasons why the Authors Communion should discourage none from reading this his **Introduction**. For indeed those of his Opinion have many advantages which our writers want to fit them for discourses of this nature: Such are Orders of men wholly devoted to these Spiritual Exercises, who must in all probability be more experienced in them, than they who are diverted by other employments: Such are conferences with each others, and with their Spiritual Guides; which must vastly augment the number of such experiences, and the skilfulness of such Guides, to whom they become by that means so very familiar: Such the multitude of Authors among them extant on these Subjects, and the great obligation incumbent on great Societies to communicate their improvements, as well as their experiments, to be censured or cultivated by their skilful Superiors. And it is observable

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ble that all these conveniences for skill in practical Piety, are not derived from any abuses of these Ecclesiastical practices which are pretended to be reformed by Protestants; not from the vows, or idleness, or unprofitableness, of persons buried in Monasteries, which might be profitable in the Commonwealth; but from that prudent Ecclesiastical use of them, for which all prudent intelligent Protestants themselves do so freely celebrate the Ancients: not from making Confession a Sacrament, nor from a scrupulous enumeration of all particulars in it, as well of such as are fit, as such as are inexpedient, to be revealed; of such as need not, as well as such as need Advice: not from their making such Sacramental Confession the onely ordinary means of remission; but the conference with the Minister, which though it be more practiced among them, yet all Protestants approve of:
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*which as it may serve to prevent that ingrateful, as well as unreasonable, use which the Romanists are likely enough to make of this ingenuity, to argue from our limited commendations of what is confessedly good among them to a simple and unlimited acceptance of it, whereas that which is good in it self may prove intolerable in its circumstances, when the mischiefs of its abuse exceed the conveniences of its use (for from hence it appears, that what is commended in them is no occasion of our Separation, and therefore its acknowledged goodness can be no justification of their Communion as contradistinct from ours) so it may satisfy the prejudices of our more scrupulous Brethren, that what is upon those terms commended among Papists does not infer any countenancing of Popery. But there are two other considerations which may recommend this work particularly for
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the use of Protestants, above others of the same nature: One is, that others are peculiarly calculated for the use of Monasteries and recluse persons, whereas this is by

the Author himself Præf. and P. I.
professedly fitted for Chap. 3.

Seculars conversing in an active life, which is the course most generally embraced and approved by Protestants; Another is, that it is prudent and intelligible and free from those Enthusiastick phrases and pretended experiments with which their ordinary Devotional Treatises do so abound, and which render them more nauseous to judicious Protestants. These though he dare not utterly disapprove of, because of the great countenance they have found in his Communion (which against many of them justifies the charge of Fanaticism, wherewith they have been of late impeached by a very worthy ingenious

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Author) yet he discountenances with
as much freedome as could have been
expected from one so influenced by a ser-
vile awe of Autho-
rity. *His words*

Part. III. Chap. 2. n. 5. p. 158. *are worthy observa-
tion: Surely (sayes*

he) the pretensions and desires of
such lofty, extraordinary, and ad-
mirable things, are obnoxious and
subject to illusions, deceits, and
errors ; and it chanceth oftentimes,
that these sublimated persons, that
think themselves Angels, are scant-
ly so much as good men, and that
there is more excellence and sub-
limity in their words, and rare
terms, than feeling and substance
in their words and actions. *With*
the same freedome also he censures a-
nother Fanatical practice of some ce-
lebrated Saints of that Church, of
counterfeiting folly, as contrary to
Simplicity and plain dealing.

For

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*For as for what he answers to
 their Examples
 when objected to Part. III. Chap.
 himself ; that we s. n. & . p. 180.
 must admire them,
 and not imitate them; and that they
 had motives that induced them to
 this excess, which were so peculiar
 to them, and extraordinary, that
 no man ought from thence to in-
 fer any consequence for himself ;
 it was no more than what was ne-
 cessary, to avoid reflecting on his own
 Church, who has concerned her own
 credit in their Canonization, and re-
 commending such their behaviour in
 her Legends. Otherwise the Apology
 (though ordinary among them in the
 like blameable practices of their Saints,
 and Authorized by
 the precedent of St. de Civit. Dei L
 Augustine who thus I. c. 26.
 excuses the Suicide
 of St. Pelagia) is certainly very
 d2 weak,*

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weak. For he acknowledges them blameworthy as to all reasons that are capable of being judged by humane estimation, that is, as to all reason, and as to all Scripture-precedent, and as to all obligation upon any mistaken pretence of virtue (which in all likelihood was the principal motive of such persons) And to have recourse, for their excuse, to extraordinaries, and to a multitude of Enthusiastical fancies, that First themselves were extraordinarily inspired, though they did not pretend to be so, nor if they had, had they been credible in their own case; that Secondly this inspiration of theirs was made known to the Church by another inspiration, there being no ordinary means to inform her of it; that Thirdly the Churches inspiration in this particular is onely conjectured without any solid proof, nay, against the current of their own Doctors, who generally acknowledg her fallible in
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matters of Fact, of which kind is the subject of our present discourse; is indeed to leave them destitute of any Apology for the satisfaction of all such who are not resolved against all evidence to believe their Church, which is as much as their Adversaries can desire. Nor are the Examples of the strange actions of the Old Testament Saints to their purpose. For neither is it certain that every thing there mentioned is commended; nor if it were, does it follow that the same implicite belief against rational conjectures is to be given to Ecclesiastical records, though they were of more humane credit, than indeed many times they are, as to the Divinely-inspired Scriptures: So that the main materials of this work are already so accommodated to Protestants practice, as that there is no need to concern the Author in it as a Romanist.

But as these things have been
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humbly tendred to the serious thoughts of our Brethren of the Reformation; so if the Romanists shall persevere to make that disingenuous use now intimated of our candor, to urge it to our prejudice; I would intreat them to consider, whether it becomes such zealots for Catholick peace as they profess themselves to be, thus needlessly to keep up our animosities by discouraging all just and equal condescensions; whether in policy this be a means of gaining us, to hinder us from a free discovery of our thoughts, if favourable, though not, to their Communion, yet, to their particular opinions or practices (which possibly may prove a consideration prevalent in a Communion so overacted by principles of Policy) whether themselves or we are more conformable herein to the Spirit of ancient Catholicism (for which they profess so great a reverence) who observed a difference
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in their behaviour to those which were without their Communion, preferring Hereticks and Schismaticks before Pagans, as in Julian's dayes, when George the Arian Bishop of Alexandria, and Schismatical invader of the Throne of Athanasius, is by some conceived to have been celebrated by the Church under the name of St. George the Martyr, because he suffered for the common cause of Christianity; and Marcus Aretius by Baronius himself confessed to have been a Semi-Arian (though without any ground, he hence conclude his conversion) is yet highly celebrated by St. Gregory Nazianzene, and the other Ecclesiastical Historians for his sufferings in the same cause, and the Emperour Constantius is as much applauded by the same St. Gregory for his Christianity, in opposition to the same Julian; as inveighed against by St. Hilary, for his Semi-Arianism.

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I know St. Cyprian and St. Augustine have confined true Martyrdom to the Communion of the true Church; and it is certain, that no single act or habit of virtue can prove available for the salvation of any person, if separate from other duties. But the Romanists may remember how themselves excuse the Author of the Book of Maccabees commending the Suicide of Razis, that it is not the piety, but the courage, and bravery, of the action that is there commended; and that in many other commendable failings (if I may so speak) of holy persons, the piety of the intention of the person may be indeed commendable, where the prudence of the action is not, as

Part. III. Chap. 2. our Author himself may inform them: and then they may easily understand how these Elogyes of Hereticks may be understood without my

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my application. But the ancient Catholicks have been yet more favourable to Schismaticks in comparison of Hereticks, and to Hereticks in propositions of inferiour moment, than to those who erred in greater (which by the way may be observed as a token, that they did not then resolve their sense of Hereticks into the Authority by which they were condemned as the Romanists do now, but into the momentousness of the thing, which can alone admit of this variety) Thus the famous Paphnutius so highly respected by Constantine the Great, and the whole Nicene Council is yet observed to have been a Meletian, and the Novatian Acesius was a great favourite of the same Emperour; and considering the many favours of many good Catholicks to several other Novatians, I do not know whether the Elogyes given to many of their persons by Socrates and Sozomen
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(which makes most learned men inclinable to think themselves Novatians) be not derivable from the Historical candor of those Ages ; (for if I had leasure, I think it might easily have been proved that they could not have been of the Novatian Communion) and the Donatists are generally stiled by St. Augustine by the name of Fratres, which is also observed concerning the Semi-Pelagians by Vossius. And that this primitive candor was not onely extended to their persons, but their Books, especially such of them as were not otherwise blameworthy than for being theirs, might have been easily shewn from several works of known Hereticks, not onely read without scruple, but celebrated with applause : Such were Tatianus whose Oration contr. Gentes is called Florentissimus Liber by St. Hierom, Bardesanes whose de Fato is by the same stiled Liber clarissimus & fortissimus,

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tissimus, that I may not now mention the honourable esteem which Eusebius and the Author of the Pseudo-Clementine Recognitions seem to have entertained for him. The Encomia of Tertullian, Origen, Apollinaris, Eusebius &c. are too tedious to be taken notice of here particularly. But for Tertullian, though a professed writer against the Church, yet St. Cyprian was so much pleased with him, as that he never let a day pass without reading him, and usually called him his Master by way of Eminency. Nor does St. Augustine deny the book of Tichonius the Donatist of Rules of expounding Scriptures its due commendation. But for a due character even of Adversaries, for what is excellent in them, they who profess so great an esteem for St. Hierome, may satisfy themselves by perusing what he has at large written in defence of his commendations of
Origen

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Origen *when objected to him by Rufinus.* And it were well they would consider how they would have defended the Catholicks, if the Hereticks of those Ages had taken the same advantage from this as they themselves do against ours; and their impartial application of it to themselves will be our sufficient Apology. For my part I think their gains by such disingenuity so very little with equal intelligent persons, as that it would rather prove an argument of our sincerity, that we are so ready to follow and profess our conviction, even in judging concerning our Adversaries; and at least a suspicion of their dissimulation in the main disputes, when even in affairs of inferior concern, if relating to us, they are so unwilling to declare what they cannot chuse but understand; and that there must indeed be some very great evidence against them that can keep such persons at a distance from them,
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who by other instances have given evidence of their willingness to approach as near as they dare.

Another Exception there may be which may concern such as are like to look upon themselves as the most competent judges of Books, which it will therefore be necessary briefly to take notice of, I mean the homeliness of some of the materials, which may in some cases seem plain even to contempt. The plainness of his style, for my part, I think, does not so much need an excuse, as deserve a commendation: not onely as it makes his discourse more intelligible to mean capacities; nor as it might better preserve his own humility, neither ostentatiously affecting to manifest the excellency of his own parts, nor seeming to make any pleasant reflections on his own performances (which I confess for some Ages before the Reformation did as much contribute to the loss
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of most good useful Learning as any one thing I can think of, whilst all opportunities almost of Learning were confined to Monasteries, and many well-meaning Monks were affraid of doing any thing worthy of applause, lest they might seem to seek it, or be unawares affected with it, especially in a thing so designed for publick cognizance, and so puffing up as they conceived knowledg to be) but as fitter, for inflaming the Affections of the Learned themselves. For which I need not onely alledg the forwardness of God, to second unlikely, rather than likely, means with his own supernatural assistances, that so the glory of his own power might appear more illustrious in the weakness of his Instruments (which though, it be clear enough in the Scriptures, yet, is like to be no better esteemed of than as a refuge of Ignorance and Superstitious credulity with this sort of Persons)

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sons) nor the sense of the Heathens, and of most civil Nations, where Religion has been professed, who have hence derived their fancy of the envy of the Gods against any thing that was great in the esteem of mortals, from the frequent miscarriages of those means which in the account of humane Prudence had appeared most plausible, and the most frequent success of the contrary. For neither will the sense of these, who, though free from the prejudices of Christianity, were yet possessed with an awe of Religion in general, be much more significant with some of these, who are not ashamed to profess themselves open Patrons of Irreligion. I might have urged the Authority of several of the Philosophers for the greater prudential efficacy of plainness of speech in order to perswasiveness in moral affairs without any relation to the Divine assistance, or any such supposed refuges

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of Credulity, or Superstition. The Pythagoræans and most of the ancient Philosophers (I think I may say till Plato's time, or thereabout) seem to have affected a Laconical succinctness and comprehensiveness, and to have reputed all luxuriancy and ornaments of speech as little Philosophical as those other ordinary vanities of humane life, against which they made so solemn Remonstrances. Nay even Epicurus himself (who was far enough from Superstition) was an enemy to Eloquence, so far he was from ascribing any advantage to it in the case of which I am now discoursing ; and Tully, who otherwise could not chuse but have an esteem for that in which he was himself so extraordinarily excellent, yet in a Philosopher, though he commend it where it is, he does not much desire it where it is wanting, so far he seems to have thought the gravity of plainness to have

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have been equivalent to artificial embellishments. The Stoicks, who were thought especially excellent for their Morals, were little solicitous for ornaments of their speech; Persius and Seneca do both of them undervalue them as not so very fit for serious persuasion. Marcus Antoninus praises the Gods for his little success in Oratory and Poetry which might otherwise have diverted him from his more profitable moral studies. And the plain and familiar simplicity of Epictetus's moral Discourses was that which, Origen says, made them more operative on the lives of mankind, than the Seraphick Oratory of Plato, whose language Jupiter himself it was thought, would have used if he had condescended to converse with mankind, and his Schollar Arrian (who had so great an opinion of his own abilities in Oratory as to style himself the Prince of Greek Writers, and

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was so well esteemed by others, as that he got the name of a second Xenophon, as Xenophon did of the Musa Attica,) yet when he was to write his Masters Discourses, thought no words so proper for them as his own, which he withall adds to be no other than what were usually used in unpremeditated familiar conferences, and fears that in his own expression of them they would loose their native Energy which they had as they proceeded from his own mouth, which he sayes was so great as that his Auditors could not chuse but be affected as he would have them. These things I do not mention as if I thought them either proper or likely to prevail with the persons I am now discoursing with without any farther reasons. All that I expect is that they be not prejudiced against such reasons as contemptible which have been approved of by such eminent persons for Prudence and skill-

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skilfulness in the affairs and dispositions of mankind. For, not to urge their modesty too closely with Authorities, there are very considerable rational advantages in plainness for perswasiveness; both as it frees men from that excessive cautiousness which usually possesses men when they are under suspicions of being overwitted, and as it prevents those deductions and allowances which they are then inclinable to make for the skilfulness of the proponent beyond the native reasonableness of the things themselves; and as it signifies the hearty and serious perswasion of the person inviting them of the real goodness of the thing to which he invites them (a thing of great consequence in order to perswasion of others) whilst he uses the same familiarity as in his ordinary serious discourses; and as it advances the awfulness and reverence of his person, plainness being more Majest-

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jestical than Eloquence; and as it signifies his less concernedness and consequently his freedom from selfish designs in the success of his own persuasions, when he makes use of no flatteries or artificial insinuations, nothing but what may prove it as much their own interest, as his, that they be of his opinion; and as it implies his great confidence in the merit of his cause, when he onely makes use of its naked evidence without any extrinsecal advantages of recommendation; and as it implies him to be less heedful of trivial, and more intent on those considerations which are most momentous, which is a very valuable encouragement, when we are perswaded, that in following his advice our greatest concerns are likely to be best provided for; and as it intimates a greater honesty and simplicity of dealing, which is most likely to perswade his Auditors to submit themselves to his
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conduct, and to acquiesce in his determinations, with a greater confidence.

But I believe the principal Objection likely to be observed by the Readers I am now speaking of, will be the uncertainty or multitude or homeliness, or minute application of his Stories and Similitudes, which they may probably call Pedantick; especially considering what the Author of the Contempt of the Clergy, (a person whose designs for the good of the Clergy were certainly much better than the prudence of their management or the success of his performances) has observed concerning the absurdity of ill chosen Similitudes. I think I shall not need to engage into a tedious Apology for Similitudes and Histories in general in moral Discourses, and to popular Auditories, though I had more convenience for enlargement than can be well allowed upon this occasion. How convenient

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they are for raising the attention of the vulgar who are usually much delighted with stories and strange occurrences, however fabulous or trivial; how plain and easie and intelligible to the weakest grossest capacities; how much they do at once endear the notion, when profitables are conveyed and sweetned by pleasures, and leave the more tenacious impressions on the memory, when notions are insinuated with stories, which are much more easily remembred than subtiler reasons; and help the understanding, when the story it self affords half, and the Apodosis or application needs no more than a very ordinary prudence, much short of that which were requisite or apprehend or retain the naked Discourse; how it enables them to pass an equal judgment even in their own case whilst disguised from them by such pretty artificial concealments, and disposes them to a hearty entertain-

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tainment of their Truth when they see it vested with such practick circumstances; how suitable they are to all complexions and capacities, to help the apprehension of the illiterate, and to insinuate a serious hearty practical belief into the most judicious, who are oftentimes as gross as the meanest Idiots in affairs of practical concernment, is abundantly manifest from the common sentiments and experiences of all prudent persons. This seems to have been the sense of most ancient wise Legislators, who have best studied and understood the arts of winning mankind, who have almost unanimously conveyed their profounder notions to the vulgar by mystical sensible resemblances. Hence the Egyptian Hieroglyphicks, and the Græcian mysteries and Mythologies and the Pythagorean Symbols, and the contrivance of Fables by Æsop, a design so highly approved of by Socrate-

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crates (who was by an Oracle pronounced the wisest of his time) as that he made their translation into verse the onely tryal of his Poetry, and the subject of his later more serious thoughts. Hence all the legal shadows and Proverbs and Parables in the Scriptures. And among the Poets who principally studied to accommodate themselves to popular capacities, nothing is more affected than elegant Simile's and fictitious Stories. With Plato and the Platonists nothing is more ordinary than to conclude their serious discourses with a *μῦθος* & *μῦθος*, some very strange relation, and that not unfrequently grounded on History, at least, adorned with true Historical circumstances of time and place (and in the Scriptures some think the Histories of Job, and Dives and Lazarus, and Origen all the difficult Historical passages of the Old Testament, to be of this kind)
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of whose literal truth they were not so solicitous as of their appositeness to their own purpose ; and they accordingly justified the use of prudent medicinal untruths that might be beneficial for promoting the greater concerns of such as were deluded by them. And I am apt to think that the practice of contriving Legendary Relations concerning eminent persons, which at last overran the generality, not onely of Pagans , and Jews, and Mahometanes, but Christians themselves, was derived from this Original. For it might easily have been shewn how the whole contrivance of the Monastick life (who were the first introducers of this practice) was borrowed from the Pythagorean and Platonick Philosophy, and how mightily they were influenced by the opinions of those Sects , and particularly how they held the lawfulness of such untruths, as may be seen in Cassianus.

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But the mischief was, that the Ignorance and Credulity of later Ages, inclined them to take in earnest the literal senses of those stories, which by the Ancients were onely intended in order to their Morals, especially when that Pia Credibilitas, which at first, was permitted them in compliance to the Piety of the design, was afterwards improved into a belief of the things themselves, and as mens zeal in approving their Piety prompted them to a confidence in their Credulity; and as mens interests, in having their own opinions believed by others, inclined them to lay hold on any advantage; especially considering that many of these stories were at first contrived and used as arguments to delude the vulgar into a serious concernment for their greater interests; so that by this means they easily got the credit as to pass for arguments for Opinions even with the most eminent

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nient persons of the succeeding illiterate Ages, who by degrees lost the understanding of their original design, as having been inured, by the principles of their first education, to a firmer adherence to any thing wherein Piety was conceived to be concerned, than to the greatest evidences to the contrary; and being unqualified for understanding those Historical evidences of their original design, which might have informed them how little Piety it self was concerned to believe them really true, and how little they were intended for the conviction of rational judicious persons. But if the Morals were onely made use of, as such a use is certainly justifiable from the Parables &c. so frequent in the Scriptures themselves, as I have already intimated; So it would be as needless and Pedantick to enquire critically into the truth of all the natural and civil Histories here alluded to, as to be

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*sollicitous when the Brutes were able to speak those things which are ascribed to them by Æsop and the Platonists. This therefore may be the use which the Reader may make of the natural experiments and Histories aluded by our Author, not so much to be solicitous for their **certainly** and real truth (which himself does sometimes seem unwilling to undertake for) as their mystical and moral appositiveness to his purpose, the onely consideration which may advance his Devotion, which ought to be his onely design in reading Discourses of this nature. As for their **multitude**, the Exception against them on that account will be the less considerable if it be remembred, 1. That he who is fit to be a Reader of Devotional Discourses will not be so much intent on his own pleasure as his profit, and therefore will not be so much displeased at that which may not prove
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so grateful to his fancy, if it may more inflame his Affection, and edifie his Devotion; and therefore Secondly, the onely enquiry of such a person will be, how far the gratification of his fancy may prove subservient to this purpose of inflaming his Affections, and to desire it no farther than as it may prove convenient, and to undervalue it, not onely where it may prove contrary, but even where it is not materially profitable to such a design, the very gratification of the fancy being likely to prove prejudicial to Devotion, by diversion of the mind, where it is not, upon particular accounts, singularly profitable. Now the subserviency of this gratification of the fancy to Devotion is, that by this means nauseousness is avoyded, and the mind by being pleas'd is insensibly allured to a closer attention to the Meditation; and therefore there are onely two cases wherein this gratification

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of the fancy by Histories and Similes may prove prejudicial to Devotion by their multitude : when either they nauseate the mind by a frequent and unnecessary repetition of the same notions, which is avoyded when they are onely multiplyed according to the exigence of the variety of Subjects, which is generally our Authors case; and the rather if the Book were read, not with that cursoriness which though, in Books of other Subjects, where the notions are onely aimed at, it may be commendable, where the apprehension is quick to receive, and the memory tenacious to retain the Authors meaning ; yet is prejudicial to those good Affections (which are the onely useful design of reading Devotional Books) which are not raised but by slow degrees, or are not permanent if sudden, and therefore would require the minds intention on the same object as long as it can with edification ; and

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not to change but where the attention grows flat and fruitless; besides that the practical applications which are requisite in reading with such a design (to examine our own convictions and concernedness in what we read; how we are perswaded of its truth; what have been our neglect or performances of its prescriptions; what are the best expedients for our future amendment, and how we are resolved for their practice; what are the difficulties likely to encounter us, and how we are prepared to resist them; and the resolving on the indifferent circumstances of time and place, which, though being observed they have no considerable influence on their performance; yet being neglected may have a great one on their omission) would take up more time on each singly, than to make their frequent repetition nauseous (Nor are they indeed so frequent as to grow tedious, being interpolated

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by a grateful variety of prudent Advices and popular Arguments.) Or by the diversion of the fancy by their very multitude, which cannot be pretended here, where each is singly so long insisted on as it is found profitable, which when it is not, then a new consideration cannot be reputed a prejudicial diversion. Their homeliness and minute application might indeed be a considerable Exception if they had been designed for the information of intelligent Readers. But considering that this Book is principally calculated for the weaker sort; and that the most Learned are not so much to expect here the information of their understandings, as the edification of their Affections; which is not so much promoted by subtle notions, as by an artificial way of insinuating obvious easie reasons, such as may render them actually perswasive; and seeing that the most Learned in
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Speculatives are oftentimes as practically unskilful as the meanest Idiots (which as it may justly humble them to a meek and docile temper, and to lay down those supercilious pretences of despising their Brethren and faithful Monitours, and let them understand how impertinent such pretences are in this particular, so it may satisfie them of the equity of their condescending to the measures of such who are equal to them in practical prudence, though far inferiour in speculative subtilties, which is not the thing here concerned) that even they, though they see, yet do not perceive; & though they hear, yet do not understand, those plain things in which God has in mercy grounded the Salvation of mankind, and are as averse to reflections on their own conditions, and as dull in prosecuting intimations that are not very minutely and particularly applyed, not because they are unable, but because they are

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unwilling to penetrate the depth of such discourses ; and therefore have as great need to have the whole case faithfully represented by a third person, and with the same accurateness which had been requisite for the information of meaner persons ; I do not know how he could better have fitted his discourse to all sorts of Readers, than by the homeliness and familiarity of his Simile's (which I think are generally remote enough from Sordidness) and their minute application, to help the capacities of those who are otherwise either unwilling or unable to apprehend them ; and yet by the prudence of their design and their appositiveness to his purpose, at once to gratifie and profit his most prudent and intelligent Readers. These things may suffice at present for preventing such obvious Exceptions, as may very probably be expected from the present Genius of our Age and
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Nations, for frustrating the design and usefulness of this **Excellent Book**. I shall not now need to insist on the very great acceptance it has met with in forreign parts where it has hitherto been better known than among us. Besides the considerations already intimated, all the favour I shall further crave of the Pious and prudent Reader, is no more than what in equity cannot be denied, especially where the reward of his pains may be expected so very considerable, that of a sober considerate perusal with that preparation of mind, which is requisite for the benefitting by such Discourses; which, I believe, himself will find to serve instead of all perswasives, and as an Antidote against all contrary objections, and abundantly to supersede the necessity of all extrinsick commendations.

That which has been attempted in
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this new Edition is the review of the London Protestant Edition in the year 1616. which I have endeavoured to make more useful and intelligible to ordinary devout Readers: partly by substituting some better understood, or more, or more properly, significative words instead of the obsolete English of that Age; partly by expunging some things not so fit for the Devotional use of Protestants, which the cursory view of the Licenser seems to have overseen: not onely controverted opinions, and uncertain Histories of ill design, but also needlest allusions to Popish practices, not commonly understood by vulgar Protestants; partly by explaining such things as were not commonly known, and yet fit to be retained. And as this way of proceeding will, I believe be acceptable to Protestants, so I think our Adversaries themselves will not have reason to take it ill.

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For all that is intended is onely to exclude Controversies out of Devotion, where men are not so much to inform themselves of what they are ignorant of, as to perswade themselves to the practice of what they know already, which is onely to exclude them where they are unreasonable. But if any have entertained any doubts of that kind, they may have still recourse to their Controversial Books for satisfaction. And if their Inquisitions would attempt no more with us, their people would have much better means of informing themselves concerning us, than now they have, and we should have less occasion to complain of their disingenuity. The Protestant Reader may also be pleased further to take notice that this old Edition followed by us was not that which was suppressed by King Charles the First, but that which in the same Proclamation is in-

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timated to have been Licens'd; and that the alterations already mention'd of this, cannot make it more, but less, offensive to him.

And certainly it were much for the interest of Christendom, that whatever Controversies embroil the Schools, all were exiled from Books of Devotion. It is the mercy of God, that the common Principles of all parties have the advantage of their Characteristick distinctives, as well in regard of certainty, as usefulness. In regard of usefulness, that their agreements evidently tend to advance Piety, in the general design of it, and that sufficiently, if men would not destroy by consequences what they cannot dislike in it self (and they are their dividing principles that engage them on such consequences) so that whatever superstructures of Hay and Stubble some may make, yet all have precious stones for their foundation. In regard

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gard of certainty inasmuch as the Authority of so many differently interested parties is much more secure, even for ignorant persons, than the confidence of onely one, contradicted by many others as considerable as it self. And if Christianity had the same favour that the Romanists so eagerly plead for their own Church, that its private Opinions might be distinguished from its general Decrees; it would certainly be less liable to the exceptions of prophane & irreligious persons, who would not so easily find against them any pretences of immorality or unreasonableness. But besides the honour of Religion, which might thus be best provided for, and the peace of Christians, who from a sense of the momentousness of their agreements might thus be induced to an undervaluing of their own differences; it were more generous, as being more universally profitable, thus to contrive

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Devotional Books, which may thus be serviceable to all good Christians, which otherwise would onely advantage a single party. Let me therefore intreat the pious Reader who shall find himself hereby advantaged in his Devotions, to insert this Prayer in them, that God would by his Grace make this Book as successful, as the impieties of men of all sorts, dogmatical as well as practical, have made it seasonable.

F I N I S.



The First part of the Introduction: Containing Advises and Exercises requisite for the conduct of a Soul from her very first desire of a devout life, untill she be brought to a resolution to embrace it stedfastly in all her actions.

CHAP. I.

A description of true Devotion.



OUR desire is to attain to Devotion (my dear *Philotheus*) because, being a good Christian you know that Devotion is a vertue most amiable and acceptable to God's divine Majesty. But for so much as small faults, committed in the beginning of any affair, in the progress thereof grow infinite, and in the end become most irreparable, and past all amendment : It is necessary before all things, you learn what kind of vertue Devotion is. For since there is but one manner of true Devotion, and many kinds of forged and false, If you know

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not which is the true and sincere vertue that you seek after, you may very easily be deceived, and entertain your self with some impertinent Superstition instead of true and profitable Devotion.

2. *Aurelius*, a Roman Painter, was wont to picture the faces of all the Images which he made, to the likeness and resemblance of the women whom he loved; and so ordinarily most men paint their Devotion, according to the passion or phantasie which predominateth in them. He that is given to fasting, holdeth himself for devout enough, if he fast often, he his heart never so full of rancour and malice: and not daring to moisten his tongue in Wine or water, for fear of transgressing his affected sobriety, makes no difficulty at all, to suck the bloud of his harmless neighbour, by slanderous backbiting, and detracting from his good name. Another will account himself full of Devotion for hudling up a multitude of prayers every Morning, although all day after his tongue never cease throwing forth of wayward speeches, or arrogant and reproachful taunts among his neighbours and familiars. Some there be, that can very easily pull an alms out of their purse to relieve a poor needy Beggar, and therefore are esteemed devout men

men, whereas they cannot find any sweet disposition in their heart to forgive their enemies, or any readiness to satisfy their creditors, unless the force of Law and the Serjeants Mace do constrain them. And yet are all these men in the deceiveable judgment of the common people, deemed Devout persons; though indeed they be very far (God knowes) from true Devotion. The servants of King *Saul* seeking for *David* in his house, *Michol* his Wife laid an Idol in his bed, cloathed in *David's* Apparel, and made them believe it was her husband *David*, sickly and sleeping in his chamber: even so do these men cover themselves with certain external actions of seeming Devotion, and the World believe them truly devout and Spiritual, whereas indeed they are but vain shadows, and idle Idols of Devotion.

3. True and lively Devotion (my *Philothens*) presupposeth in our hearts the love of God: nay rather it is nothing else but a certain perfect high degree of the true Love of God. For when we consider the love of God, as the thing that beautifieth our Souls, and maketh them lovely in the eyes of his Majesty, then do we call it heavenly grace: and because this self same love of God, if it be true and unfeigned love, giveth us strength and force

to do good workes, it is called Charity : but when it growes to that degree of perfection, that it not onely strengthneth us to do well, but also urgeth us vehemently to do good works diligently, frequently, and fervently, then it is properly called **Devotion**. Ostriches , because of their monstrous weight, never flye in the air, but onely run upon the ground by help of their wings. Hens flye sometimes in the air, but very seldom, & then also low and slowly: but Doves and Eagles soar aloft in theskies with speediness, and delight to see themselves far from the ground, and high to the Element ; In like manner sinful men, loaden with the burden of offences, fly not at all to Godward, but make all their courses upon earth, and for earthly delights : Good honest men that endeavour to abstain from gross sins, but are not yet arrived to the hight of Devotion, fly to God with their actions and good deeds but slowly, and rarely, and in ordinary things, as being hindered with the weight of their imperfections, and heavy-winged thoughts, from higher exercises. But Devout Souls fly to God with swift and nimble wings of holy affections, readily and fervorously, soaring and mounting higher and higher to the Heaven of perfection. Briefly, Devotion is nothing else

else but a spiritual swiftness and nimbleness of love, by which Charity worketh our actions in us, or we by her, with readiness of will, and alacrity of mind; And as it is the office of Charity, in what degree soever it be, to make us keep the Commandements of God generally and universally: So is it the proper function of Devotion, to fulfil the Commandements with promptness, fervour, and nimble vigour of our minds, as it were delighting and rejoycing in doing our duty towards God and Man. Hence it is, that he which keepeth not the Commandements of God, can neither be esteemed good, nor Devout: since to be good, he must be indued with Charity: and to be Devout it is not enough to have any degree of Charity whatsoever, but besides he must have a quick and ready affection and habit of Exercising the highest and perfectest actions of Charity: which readiness of mind, is the true vertue of Devotion.

4. Devotion then consisteth in a certain degree of excellent Charity, making us prompt and ready in the keeping of God's Commandements, and provoking us to do with joy and delight all manner of good works commended unto our free-will by his Counsels and holy Inspirations.

For like as a man but newly recovered from a long and dangerous sickness, walketh now and then as much as is necessary for his health, but yet slowly, and leasurely, for want of strength and vigour: So a sinner but lately reclaimed from the diseases of iniquity, walketh in the way of God's Commandements, but yet slowly and faintly, no more than is necessary for his salvation, until such time as he gain the strength of Devotion: for then like a man in sound and perfect health, he not onely walketh strongly & cheerfully in the high way of God's Commandements, but with exceeding courage, and earnest desire of pleasing his Saviour, runneth speedily, as it were, leaping and dancing for joy and exultation of mind in the pathes of God's Counsels and heavenly Inspirations. To conclude, Charity and Devotion do differ one from another, no more than fire from flame: for Charity is a spiritual fire which God kindleth in our hearts, and when it breaketh out in flames, then is it called Devotion: So that Devotion addeth nothing to the fire of Charity, saving a bright flame of readines and promptness of mind to exercise actively, speedily, without delays, or difficulties, at all occasions, the Commandements of God, and works of his Counsels, and In-
spira-

CHAP. II. *To a Devout Life.*

inspirations, which it pleaseth his divine goodness to infuse into our hearts.

CHAP. II.

The properties and Excellency of Devotion.

1. **T**hey that endeavoured to discourage the *Israelites* from going forward unto the land of promise, told them it was a Countrey that devoured the Inhabitants thereof, having an air so contagious, that it were impossible to live long in health there, and that on the other side, the Inhabitants of that Land were huge monstrous Gyants, that did eat up other men, as if they were but shrimps or Locusts. So playes the World (my dear *Philotheus*) it striveth by all means possible to defame holy Devotion, painting us out devout persons with frowning, sad, and grievously countenances, and publishing maliciously that Devotion ingendreth melancholy humours, and unsufferable conditions. But as *Josua* and *Caleb* constantly protested, not onely that the Countrey was beautiful and fruitful, but also that the winning and possession thereof would both be easie, and agreeable to their wishes; So doth the Holy Ghost by the mouths of all his Saints, and our Sa-

viour Christ himself by his own blessed mouth, assures us that a devout life is sweet, happy, and full of unspeakable delights and comforts.

2. The World sees, that the lovers of Saint-like devotion, fast, pray, watch, serve the sick, give to the poor, bridle their anger, restrain their passions, deprive themselves of sensual pleasures, and do other such acts with godly discretion, as are of themselves both sharp and rigorous. But the World sees not the inward cordial affection which rendreth all these actions most pleasant, sweet, and easie to be performed. Look but on the little Bees, busily beset upon the thyme, the juice whereof every man knowes to be bitter: And yet no sooner have they sucked it from the herb, but presently they convert it into honey. Devout Souls (& you worldlings) feel (no doubt) the bitterness of these mortifications: yet such is the nature of Devotion, that even in the very exercise of these austerities, it transforms them into pleasant and sweet delights. The fires, and flames, the racks, and tortures, swords and scourges, seemed flowers and perfumes to the valiant Martyrs, because they were devout. If then Devotion can give so sweet a taste to the most cruel torments, yea even to Death it self:

self: how dainty and divine a taste will it give unto vertuous acts and exercises? Sugar sweetneth sower and unripened fruit, and correcteth the crudity thereof when it is over-ripe: And Devotion is the spiritual Sugar which taketh away all sourness from mortification, and menderth the surfeiting sweetness of consolation. It taketh away discontentment from the poor man, and the disordinate appetite and desire of the rich: despair from the oppressed, and insolence from the favourite: sadness from the solitary, and dissoluteness from him that keepeth company. It serveth for fire in the winter of adversity, and for morning dew in the summer of prosperity. Devotion knows how to abound in plenty, and how to be patient in poverty: Devotion maketh equal esteem of honour and disgrace, and receiveth pleasure and pain almost with one and the same unchangeable mind; and finally, filleth our Souls brim-ful of inestimable delights.

3. In the mysterious ladder which *Jacob* saw in his happy dream (the true portrait of the devout life) the two sides thereof signifie prayer, which obtaineth the love of Almighty God, and the holy Sacraments, which confer it unto us, when we duly receive them. The staves, or steps fastened to the sides, betoken divers

degrees of Charity, by which devout Souls do go from vertue to vertue, either descending by *affion* to succour and help their neighbours, or ascending by *contemplation* up to the happy union with Almighty God. Now look (my *Philothous*) upon those which be on this ladder, and you shall find them men that have Angels hearts, or Angels that have mens bodies. They seem young though indeed they be not, because they be full of force and spiritual vigour in all their actions: They have golden wings to soar up to the very throne of God, and to dart themselves into him by fervent prayer, but they have feet also to walk among men, by an holy, amiable, and exemplary conversation; fair and goodly are their faces, for they receive all things with joy and sweetness. Their legs, their arms, and their heads are alwayes uncovered, for as much as their thoughts, affections, and actions, are void of all other motive or designment, saving onely pure and naked intention to please God. The rest of their body is covered with a fair and light robe, because though they use the self same world that worldlings do, yet take they but sparingly of worldly things, no more than is requisite for their Estate. Such Angels as these be devout persons.

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Chap. III. *To a Devout Life.* 11

Believe me (*Philothous*) Devotion is the sweet of all sweets, the Queen of vertues: for it is the ornament and perfection of Charity. For if Charity be milk to feed our saint Souls, Devotion is the cream; If Charity be the plant, Devotion is the floure; if Charity be the precious gem, Devotion is the lustre of it; if Charity be a healthful balm, Devotion is the comfortable odour thereof, which recreateth men, and refresheth Angels.

C H A P. III.

That Devotion is an Instrument, and an Ornament besitting all Vocations and Professions.

1. **G**O D commanded the plants in their Creation, to bear fruit, every one according to his kind: even so commandeth he all Christians (who are the living plants of his Church) to fructifie and bring forth the works of Devotion, every one according to his kind and quality. For Devotion ought to be exercised differently by the Gentleman, by the Artificer, by the Servant, by the Prince, by the Widow, by the Maid, and by the married, And the practise of Devotion is not onely divers in divers estates, but

but even in the self same estate must it be accommodated to the forces, affairs, leasure, and duty of every one in particular. For, I pray thee, would it do well if the Bishop should be solitary like a private Student? or the married man should lay up no more in store for the maintenance of his Family, then a fellow of a Colledg in the University? Or that the Artificer should be so much in the Church, or busie himself in all such kinds of occurrents, for the service of his neighbour, as doth the Bishop? Were not such Devotion ridiculous, disorderly and intolerable? And yet is this preposterous manner of proceeding now adayes most usual, and the whole World either not able, or not willing to discern Devotion from indiscretion, murmureth and blameth Devotion.

2. No (my *Philothous*) true Devotion never marreth any thing, but rather maketh and perfecteth: and Devotion that is contrary to the lawful calling of any man, is undoubtedly forged and false Devotion. The Bee (saith the Philosopher) sucketh hony from herbs and flowers without hurting or endamaging them, but leaving them as whole and as fresh as she found them: but true Devotion doth more than so; for it not onely hurteth no State, Vocation, or Affair, but contrariwise bettereth

tereth and adorneth it. All kind of pearls and pretious Gems being steeped in hony, become more glittering, every one after its native colour: and so every Christian becommeth more perfect and excellent in his vocation, joyning the same with true Devotion: the care of the Family by it, is made more quiet and peaceable: the love of man and wife more sincere and durable; The service of Subjects to their Prince more loyal and acceptable, and all kind of occupations become more easie and tolerable.

3. It were an errour, nay an heresie, to go about to banish Devotion from the companies of Souldiers, out of the shops of Artificers, the Courts of princes, and from the household or Family of married folk. True it is, that the Devotion altogether contemplative, cannot be exercised in these Vocations: yet are there many other degrees and exeroises of Devotion, which sufficiently and easily lead secular persons to perfection. *Abraham, Isaac, Jacob, David, Job, Tobias, Sara, Rebecca, and Judith*, are witnesses hereof in the ancient Law; And as touching the new, *St. Joseph*, and *St. Lydia*, were perfectly devout in their open shops, *St. Anne*, *St. Martha*, *St. Monica*, amongst their Families. *St. Cornelius*,
St

St. Sebastian, St. Maurice, amidst the Armies: and Constantin, & St. Helen, in their Royal Thrones. Nay, it hath oftentimes happened, that many have lost their perfection in solitude (which notwithstanding is so much desired to perfection) and have conserved it amidst the multitude, which seemeth little favourable to perfection. Lot (saith St. Gregory) that was so chaste in the City, defiled himself in solitude: wheresoever we be, or of whatsoever calling we are, we may and ought to aspire to perfection.

CHAP. IIII.

The necessity of a Guide to enter and go forward in exercises of Devotion.

I. **Y**OUNG Tolias, commanded by his Father to go to the City of Rages, said, I know no whit of the way: go then (replied his Father) and seek out some faithful Guide to conduct thee. The faire say I to thee, (my beloved Philobous) desirest thou in good earnest to walk to the City of Devotion? seek some skilful man to direct and lead thee. This is the rule of rules, and the advertisement of advertisements: for albeit thou search never so curiously, thou shalt never
 so

so securely and certainly find out the will of God, concerning thy true Devotion, as by enquiring the Law at the mouth of the learned, and by humble obedience to his Fatherly counsel, and godly advice, a thing so much recommended and practised by all the devout and faithful servants of God in former times, who to subject themselves more perfectly to the will of God, submitted their own wills to the disposition of his Servants.

2. A faithful friend (~~Scripture~~) is a strong protection; he that hath found him, hath found a Treasure. A faithful friend is a medicine of life and immortality, such as fear God do find such a friend. These ~~few~~ words, as you may see, are principally spoken of immortality; for the obtaining whereof, it is needful above all things to have this faithful friend, who may guide our actions by his prudential counsel, and counter-gard us against the ambushments and flights of our ghostly Enemy. Such a one shall be unto us, as a Treasure of wisdom in all our afflictions, desolations, and falls: he shall serve us as a medicine to ease and comfort our hearts in our ghostly diseases: he will keep us from evil, and make what is good in us, a great deal better: and if any infirmities chance to be-
fall

fall us, his careful assistance will procure that it shall not be mortal, for he will lift us up again from our downfall.

2. But who is he (say you) that shall be so happy as to find such a Friend? The wise man in the same place tells us, saying, *They that fear God*, they that with an humble mind, affectuously desire their advancement in piety, and in the service and worship of their Creator. Seeing then that it importeth thee so much (my *Philothens*) to go accompanied with a good guid in this holy voyage of Devotion, pray unto God with very great instance, that he will furnish thee with one according to his heart, and doubt not, albeit it were needful for ~~this~~ end, to send an Angel from Heaven, as he did to young *Tobias*, but that he will give thee a good one, and a faithful.

4. And in very deed, in place of an Angel ought such a one to be unto thee, when thou hast once found him. Regard him not simply as a man, neither trust in him, nor in his humane prudence, but in the providence of Almighty God: who will no doubt favour thy indeavours, and speak unto thee by the means and interposition of this man: putting into his mind, and into his mouth, that which shall be most expedient for thy spiritual advancement

ment: so that thou oughtest to hearken unto him, as unto an Angel descended from Heaven, to conduct and lead thee thither. Treat with him friendly, and with an open heart, manifesting without all dissimulation or faining, the good or evil which thou findest in thy Soul: and by this means thy good shall be more examined and assured, and thy evil corrected and amended: thou shalt be both eased and fortified in thy afflictions, and moderated and ordered in thy consolations. Place then an exceeding confidence in him, joyned with a Religious and respective reverence; yet so, that the reverence diminish not thy confidence, nor hinder the reverence due unto him: but trust in him with trembling, as a chaste maiden doth respect her severe, but loving Father: and respect him with an assured trust in his love and care, as an obedient Son would do his dear and tender-hearted Mother. In a word, the friendship betwixt thee and thy Ghostly Instructor, must be strong and sweet, all Holy, all Sacred, and all Cœlestial.

5. For this cause choose one among Ten thousand: for there are fewer to be found, than men imagine, who are fit and capable of such an office. He must be replenished with Charity, knowledge, and pru-

prudence: for if but one of these three parts be wanting in him, it shall be dangerous for thy Soul. Therefore once again I advise thee, to demand him instantly at the hands of Almighty God, and having once obtained him, bless his Divine Majesty for so great a benefit. Stand firm and stedfast under his conduct, and change him not lightly for any other, but go to him simply, humbly, and confidently: and so shalt thou make a prosperous voyage.

C H A P. V.

That the beginning of a Devout Life must be taken from the purgation of the Soul.

1. **F**lowers appear in our ground (saith the spouse in the Canticles) the time of pruning our vines is come. What be the flowers of our hearts (saith Philotheus) but our good desires? So soon then as they appear, we must lay hand to the hook, and cut from our Conscience, all withered, dead, and superfluous works. In the law of Moses, the stranger woman taken prisoner, that would marry with an Israelite, was to put off the robe of her Captivity, to pare her nails, and to cut away the tresses of her hair: In like manner,

ner, the Soul that aspireth to the honour to be the espouse of the Son of God, must first put off the old man, and put on the new, cast away and forsake sin, and then pare and shave off all kind of impediments, which do divert from the love of Almighty God. It is the first beginning of our health, to purge our corrupt and peccant humours, *St. Paul* even in an instant was purged and cleansed with a perfect purgation. So was *Mary Magdalen*, and others. But this kind of purgation is altogether miraculous and extraordinary in grace, as is the resurrection of a dead in nature, and therefore we must not pretend thereunto. The ordinary manner of purging and healing either body or mind, is not wrought but by little and little, and by proceeding from degree to degree, with pain, leisure and expectation.

2. The Angels had wings upon the mysterious ladder of the Patriark *Jacob*, yet they flew not therefore, but ascended and descended by order from one step to another. The Soul which ariseth from Sin to Devotion, is fitly compared to the morning star, which in rising, expelleth not the darkness in a trice, or moment, but by degrees. That cure (saith the Physicians Apherism) which is done
fair

fair and soft, is alwayes most assured. The diseases of the Soul, as well as those of the Body, come to us, as a man may say, in post, or a horse-back, but they depart from us on foot, and fair and softly. We must then be courageous (*ô Philotheus*) in undertaking this enterprise. Alas, what pitty is it of these soules, which seeing themselves subject to sundry imperfections, after they have been exercised some few moneths in Devotion, begin to trouble, disquiet, and discourage themselves, suffering their hearts almost to be borne away unto the temptation of leaving all, and returning back? But now on the contrary part, is it not an exceeding peril unto those Souls, which by a contrary perswasion perswade themselves to be purged from their imperfections, the first day, as it were, of their purgation, reputing themselves to be made perfect, before, in a manner, they be scarcely made, and presuming to fly before they have wings? O *Philotheus*, in what great danger are they, of falling again into their former disease, for taking themselves too timely out of the hands of the Physician? The Kingly Prophet having been washed and cleansed from his sin, yet humbly demandeth to be washed again.

3. The exercise of purging Souls, can
not

not, nor may not end, but with our life. Let us never therefore afflict our selves about our imperfections: for our perfection chiefly consisteth in resisting against them, and we cannot resist them unless we do see them, nor can we vanquish them, unless we encounter them. Our victory consisteth not in not feeling them, but in not consenting nor yielding unto them: for to receive vexation and trouble from them, is not to consent unto them: nay it is necessary for the exercise of our Humility, that we sometime receive some small blowes or soyls in this spiritual battail: but we are never to be accounted for overcome, but onely when we lose either life or courage. Beware then of crimes and grievous sins: and the onely care that remaineth is, that these imperfections do not daunt our courage. *Deliver me, O Lord (said David) from cowardliness, and faintness of heart.* For this is the happy condition and advantage which we have in this ghostly war, that we shall ever be Conquerours, provided alwayes that we will combat.

CH A P. VI.

Of the first Purgation from sins.

THe first purgation then which we must minister to our Soul, is, to cleanse and void away the filth of sin: and the means to make this purgation, is Repentance. For the due performance whereof, take in hand some little Treatise that hath been set forth to help consciences in the confession of sin to God. [The Whole duty of Man were a Book fit for this purpose, together with the Catalogue of sins against every Duty added in the Devotional part of it.] Read it with good attention, and mark from point to point, in what thou hast offended, beginning from the time in which thou hadst first the use of reason, until this present hour of thy conversion. And if thou dost distrust thy memory, set down in writing what thou hast observed: and having in this sort prepared and gathered together the peccant humours of thy guilty Conscience, detest them, and reject them by contrition and displeasure, even as great and as profound as ever thy heart is able to suffer, diligently pondering these four points: That by sin thou hast
lost

lost the grace of God ; Forsaken thy part
of Heaven , Accepted of the perpetual
pains of Hell, And renounced the vision
and everlasting love, of Almighty God.

2. Thou perceivest (*Philotheus*) that
I speak in this place of
a General Confession.

The which truly , al-
though I grant that it
is not alwayes absolute-
ly necessary, yet do I
consider , that it will
be exceeding profita-
ble unto thee in this
beginning; and for this
cause I do most ear-
nestly exhort thereun-
to. It happeneth oft-
times, that the ordi-

By a General
Confession here is
meant a Confessi-
on of all the par-
ticular sins of one
whole life, oppo-
sed to that which
is extended no
further than the
sins committed
since the last Com-
munion.

nary Confessions of such as live a vul-
gar life, are full of great and gross de-
faults: One while they prepare not them-
selves any whit at all , or at the least very
little: another while they come, but not
with that contrition and sorrow that is
requisite for their sins: nay , sometimes it
happeneth that they confess with a secret
purpose to return to sin, namely, when
they do not shun and avoid the occasi-
ons , nor use the necessary dispatches
which are meet and proper for the a-
mend-

mendment of life : and in all these cases, a General Confession is very necessary to assure our Souls. But besides this, a General Confession recalleth us to the knowledge of our selves, provoketh us to a wholsom confusion for our life past, and moveth us to admire the mercy of God, who hath expected us with such incredible and exceeding patience. Furthermore it pacifieth our Consciences, easeth our spirits, exciteth good purposes, ministreth matter to our Ghostly Father to prescribe us advises fit and convenient for our condition, and openeth our heart, that we may with more confidence manifest our Confessions that be to come.

2. Being then, in this Introduction, to discourse of a general renewing and reforming of our hearts, and of an universal conversion of our Souls unto God, by the enterprises of a devout life, I have great reason, as it seemeth to me (*Philothheus*) to counsel thee to make this General Confession.

C H A P. VII.

The second purgation : which is from the affections of sin.

1. **A**Ll the Israelites departed in effect out of the land of *Egypt*, but they departed not all in heart and af-

affection; which was evident to be seen, in that many of them in the Desert repined, for that they had not the Onions and flesh-pots of *Egypt*: even so there are certain penitents, who in effect go forth of sin, but nevertheless do not utterly leave nor forsake the affection: That is to say, they purpose indeed to sin no more, but it is with a certain heart-break which they have to deprive themselves, and to abstain from the accursed delights and contentments of sin. Their heart renounceth sin, and standeth aloof off, but they leave not for all that often times to look that way, as *Lois's* wife looked back toward *Sodom*. They abstain from sin as sick men do from Melons, which they forbear, because the Physician threatens them death if that they eat them. But notwithstanding this constrained abstinence, their fancie still longeth after those forbidden meats, they speak of them, and are unwilling to believe them hurtful. At the least they will smell to them, and account them happy that are not bound to forbear them: even so these feeble and faint-hearted Penitents refrain themselves from sin for a while, but to their grief; they wish to God that they might sin and not be damned: they talk with a kind of taste and savour of sin, and account them happy that do commit them. C 2. A

2. A man resolved to be revenged, will change his will when he comes before God; but immediatly after, one may find him amongst his friends taking pleasure and contentment in recounting his quarrel, saying, That had it not been for the fear of God, he had done this, or he had done that; and that the Divine Law, in this point of pardoning, is very hard, and wisheth to God that it were lawful for him to be revenged. Alas, who seeth not, that although this poor man be gotten faintly out of sin, yet that he is altogether incensed to the affection of sin? that being forth of *Egypt* in effect, he is yet there still in will and appetite, greedily desiring the rustick fare of the Onions and Garlick, which he was wont to eat: even as a wanton woman, that hath newly detested her lewd loves, finds still a delight to be courted and invironed with her fond Wooers: Alas, what exceeding danger are such people in.

3. O *Philothous*, seeing thou resolv'st to undertake a Devout course of Life, thou must not onely forsake sin, but withall wholly purge thy heart from all affections, which any way depend or savour of sin. For besides the danger that there is of relapse, these miserable affections will continually tire thy spirit, and will make it become

come so heavy and lumpish, that it shall not do any good works promptly, diligently, and frequently, wherein notwithstanding consisteth the true essence of Devotion. Such souls as having gotten out of the estate of Sin, and retain notwithstanding these bad affections and languishings, resemble in my opinion, the Maidens that have the green sickness; who are not sick, and yet all their actions are sick: they eat without relish, sleep without repose, laugh without joy, and drag themselves rather than go or walk: even so these souls do well, but with a spiritual wearisomness, and that so great, that it takes away all the grace from their good exercises: which are but few in number, and small in effect.

CHAP. VIII.

Of the means to make this second Purgation.

1. **N**OW the foundation of this second purgation, is a lively and strong apprehension of the great harm which sin bringeth unto us, by means whereof, we enter into a profound and vehement contrition. For as never so little contrition (if it be true and unfeigned) especially conjoynd with the virtue of the Sacrament, doth purge us sufficiently

ficiently from the guilt of sin, so also when it is great and vehement, it purgeth us from all the affections of sin. A hatred or rancor which is but feeble and weak, causeth our heart to rise at the very sight of him whom we do hate, and maketh us to fly his company; but if it be a violent and deadly hatred, it maketh us not onely to fly his company, but even to be disgusted, and not to endure the conversation of any of his Kindred, Parents, or Friends, no not so much as his picture it self, or of any thing else appertaining unto him, but is abominable and odious unto us: even so when the penitent hateth his sin, onely with a weak and cold, though true, contrition, he resolveth fully and truly indeed never to offend, nor sin any more; but when he hateth it with a contrition vigorous and forcible, he not onely hateth and detesteth the sin, but likewise all the affections, dependances, and occasions of sin.

2. We must then endeavour fervently (*Philothous*) to augment as much as is possible for us, our sorrow, contrition, and inward repentance, to the end that it may stretch and extend to the least appurtenance and spark of sin. So blessed *Mary Magdalen* in her conversion, lost so perfectly all taste of sin, and of the pleasures
the

she had taken therein; that she never afterwards thought more upon them. And holy *David* protesteth, That he not onely hated sin, but also all the waves and paths of the same. And in this resolution consisteth the renovation of the soul, whereby she returns by Innocency to her youthful dayes; which the same Prophet compareth to the renewing of the Eagle.

3. Now to attain this apprehension, and contrition, thou must exercise thy self diligently in these Meditations following, which being duly practised, will (by the help of God's heavenly grace) root out of thy heart all sin, as also the principal affections to the same: to this end have I principally ordained them. Thou shalt practise them therefore in order as I have placed them, taking but one for every day, and that in the Morning, if it be possible, which is the time most proper for all the actions of the Spirit: and the rest of the day following, ruminate and chew that which thou hast meditated in the morning. If thou be not yet accustomed to Meditation, see that which afterwards shall be said in the second part.

C H A P. IX.

The first Meditation of our Creation.

Preparation.

C 3

1. Place

1. Place thy self with Reverence before God.
2. Pray him to inspire thee with his Grace.

Considerations.

1. **C**ONSIDER that there are but so many years past when thou wast not yet come into the World, and thy being was a just nothing. Where were we (O my Soul) in that time? The World had then lasted so many ages, and yet was no newes of us.

2. God hath caused thee to be hatcht of this nothing, to be this something which now thou art: without having any manner of need of thee, but moved thereunto by his onely bounty

3. Consider the being that God hath given thee, for it is the chiefest and most excellent in this visible World: capable of life Eternal, and to unite thy self perfectly unto his divine Majesty.

Affections and Resolutions.

1. *Humble thy self profoundly before the presence of God, saying from the bottom of thy heart with the Psalmist: O Lord before thee, and in comparison of thy Majesty, I am just nothing: and how wast thou then mindful of me to create me? Alas, my Soul, thou wast hidden (as it were) in the Abyss of nothing: and in this Abyss of nothing shouldest thou have*

have remained until this present, if God had not drawn thee forth from thence. And what couldst thou have done within this nothing?

2. *Give thanks to God.* O my great and good Creator, how infinitely am I indebted unto thee, for that thou hast taken me out of this nothing, to make me, by thy mercy, that something which I am? What shall I ever be able to do worthily, to bless and magnifie thy Name, and to render thanks to thee exceeding bounty?

3. *Confound thy self.* But, Alas, my Creator, instead of uniting my self unto thee by pure Love and loyal Service, I have alwayes been Rebellious by my unruly affections; separating and withdrawing my self from thee, to joyn and unite my self to sin and iniquity; doing no more honour to thy goodness then if thou hadst not been my Creator.

4. *Prostrate and debase thy self before God.* O my Soul, know that our Lord is thy God: it is he that hath made thee, and not thou thy self. O God, I am the work of thy hand. I will then no more henceforth take pleasure in my self, since in my self, and of my self, I am truly nothing. Wherefore dost thou brag and boast, O dust and ashes? whereof dost thou extol thy self, O meer nothing?

Wherefore to humble my self I will do such or such a thing, I will support such or such contempt, I will change my life, and hereafter follow my Creator, and esteem my self honoured with the condition and being which he hath given me, employing it wholly in the obedience of his blessed will, by such means as shall be taught me, and as I shall be informed by my spiritual Director.

Conclusion.

1. *Give thanks to God*, Bless thy God (O my Soul) and let all my bowels praise his holy Name: for his bounty hath drawn me forth of the Abyss of nothing, and his mercy hath created me.

2. *Offer*, O my God, I offer unto thee with all my heart, the essence and being which thou of thy bounty hast bestowed upon me: with all my heart do I Dedicate and Consecrate the same unto thee.

3. *Pray*, O my God strengthen me in these affections and resolutions, *Our Father*, &c.

After thou hast ended thy exercise, walk a while, and of these considerations which thou hast made, gather and bind together a little nosegay of Devotion to smell unto, and to recreate the sent of thy Soul all the day following. See Part 2. Chap. 7. n. 4.

Chap.

C H A P. X.

*The second Meditation, of the end for
whith we were Created.*

Preparation 1. Place thy self with reverence before God. 2. Pray him to inspire thee with his Grace.

Considerations.

1. **G**OD did not place thee in this World for any need that he had of thee, who art altogether unprofitable to him, but onely to exercise and declare his bounty in thee, in bestowing upon thee his grace and glory. And therefore hath he enriched thee with understanding to know him, remembrance to be mindful of him, will to love him, imagination to represent his benefits unto thy thoughts, eyes to behold the wonders of his works, and a tongue to praise him, and so forth of other faculties.

2. Being created, and set in the World for this intention, all actions contrary to this end, must be rejected and cast away: and such as serve not to obtain this end; ought to be despised as vain and superfluous.

3. Consider then the miserable case of most men in the World, who never think of this end, but live as if they believed

that they were not made but onely to build fair houses, to plant pleasant Orchards, and to heap together riches, and such like fooleries.

Affections and Resolutions.

1. *Confound thy self, reproaching and objecting to thy Soul her misery; which hath been so great heretofore, that she hath seldem or never thought of any of all this.* Alas, what did I busie my thoughts upon (O my God) when I placed them not upon thee? what was I mindful of, when I forgot thee? Aye me, I should have fed my Soul with thy verity, and I have fill'd it with vanity, and have served the World, which was not made but to serve me.

2. *Detest thy life past.* I despise you utterly, O vain cogitations, and unprofitable fancies: I abhor and abjure you, O detestable and frivolous imaginations: I renounce you unfaithful and disloyal loves, miserable and lost services, ungrateful gratifications, cumbersome and unpleasing pleasures.

3. *Turn thyself to God,* And thou, O my God, and my Lord, thou shalt be for the time to come, the onely object of my thoughts: yea, I will never more apply my spirit to any cogitations which may be offensive or disliking to thee. My memory, all the dayes of my life, shall be filled

filled with consideration of thy excessive goodness, so lovingly declared in my behalf: thou shalt be the deliciousness of my heart, and the sweetness of my affections.

4. Hence therefore from my sight for ever, such and such toys and trifles, whereunto I have vainly applyed my mind: such and such idle exercises in which I fondly spent my dayes; such and such affections which intrangled my heart, shall henceforth be a horreur unto my thoughts: And to this end I will use such and such remedies.

Conclusion.

1. *Thank God that it pleased him to Create thee for so excellent an end.* Thou hast made me (O Lord) for thy self, to enjoy everlastingly the immensity of thy glory. O when shall it be that I shall be worthy, and when shall I praise thee according to my duty.

2. *Offer.* I offer unto thee (O my dear Creator) all these good affections and holy resolutions, with all my heart, and all my soul.

3. *Pray.* I beseech thee (O God) to accept these my desires and voves, and to give my Soul thy holy Blessing, that she may faithfully accomplish them, through the merits of the bloud of thy blessed

Son,

Son, shed for me upon the Cross. *Our Father, &c.*

Remember to make a little Nosegay of Devotion, as aforesaid.

CH A P. XI.

The third Meditation, of the Benefits of God.

Preparation 1. Place thy self with Reverence before God. 2. Pray him to inspire thee with his grace.

Considerations.

1. **C**ONSIDER the Corporal graces which God hath given thee, what a body, what commodities to maintain it, what health and lawful consolations to entertain it, what friends, what helps, and what assistance. But thou shalt consider all this with comparison of many other persons in the World, which are far better and worthier than thou, who notwithstanding are destitute of all these benefits; some spoyled in their bodies, health and members: other abandoned to the mercy of reproaches, contempts and dishonours: others oppressed and overwhelmed with poverty; and God would not suffer thee to become so miserable.

2. Consider the benefits and gifts of mind;

mind ; How many are there in the World senseless, foolish, and besides themselves ? and why art not thou one of the number ? God vouchsafed to favour thee. How many are there whose education hath been rude, brutish and barbarous, who have been nourished and bred up in gross ignorance, and clownish behaviour ; whereas the providence of God hath so provided, that thou hast been brought up Civilly and in Honour ?

3. Consider the supernatural benefits of Heavenly grace. O *Philoteus*, thou art a Child of the Catholick Church. God hath taught thee the knowledge of his true Religion, even from thy Infancy and Youth. How many times hath he given thee his holy Sacrament ? How many times Inspirations, internal illuminations, and Gracious Reprehensions, for thy amendment ? How often hath he pardoned thee thy faults ? How often hath he delivered thee from occasions of casting away thy self, when thou wast in danger ? And these last years of thy life, which he hath so liberally lent thee, did he not afford thee leisure enough to advance thy self in the spiritual profit and good of thy Soul ? Consider, at the least, how sweet and gracious God hath been unto thee.

Affections and Resolutions.

1. *At-*

1. *Admire the goodness of God.* O how good and how merciful is my God in my behalf! O how gracious is he! O how rich is his heart in mercy, and liberal in bounty? O my Soul, let us recount, for ever, how many favours he hath done unto us.

2. *Admire thy ingratitude.* But who am I (O Lord) that thou hast been so mindful of me? Ah how great is my unworthiness? How intolerable is my unthankfulness? Alas I have trodden under foot these benefits, I have dishonoured thy favours, turning them into abuses, and contempt of thy Sovereign bounty: against the infinite depth of thy graces, I have opposed the bottomless depth of my ingratitude.

3. *Stir thy self up to acknowledgment of his benefits.* Up then my heart, be no more unfaithful, unthankful, and disloyal unto thy great and gracious benefactor. And how shall not my Soul be subject wholly unto God, who hath wrought so many wonders and graces both in me, and for me?

4. Go to then (*Philothous*) from henceforward withdraw thy body from such and such voluptuous pleasures? Subject it entirely to the service of God, who hath done so much for it. Apply thy Soul

Soul how to know and acknowledg the goodnes of thy God, by such and such like exercises, which be requisite for that end. Employ diligently the means which are in holy Church, to save thy Soul, and to profit in the love and worship of God. Yea, O my God, I will frequent the exercise of prayer, and the use of thy Sacrament: I will hear thy holy word, I will practise thy holy Inspirations, and thy Counsels, &c.

Conclusion.

1. *Give God thanks* for the knowledge he hath given thee at this present of thy bounden duty, and of the benefits heretofore received.

2. *Offer him thy heart*, with all thy good purposes and resolutions.

3. *Pray unto him* to fortifie thee, that thou mayst practise them faithfully, through the merits of the death and passion of his Son our dear Saviour. *Our Father, &c.*

Remember to make a little Nosegay of Devotion, as aforesaid.

CHAP. XII.

The fourth Meditation of Sin.

Preparation. 1. Place thy self with Reverence before God.

2. Pray him to Inspire thee with his grace.

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Considerations.

1. **C**ALL to mind how long it is since thou began'st to sin, and examine how much from that beginning, sins have been multiplyed in thy heart: how every day thou hast increased them against God, against thy self, and against thy neighbour, by work, by word, by desire and thought.

2. Consider thy naughty inclinations, and how much thou hast followed them. And by this means thou shalt plainly see that thy sins are greater in number than the sands of the Sea.

3. Consider and ponder in particular, the sin of ingratitude against God: which is a general sin, and extendeth it self above all the rest, and maketh them infinitely more enorm and hainous. Behold then how many benefits God hath bestow'd upon thee, and how thou hast abused them all against the givers goodness: in particular, consider how many good Inspirations thou hast despised; how many good motions thou hast unprofitably neglected; but above all, how many times thou hast received the holy Sacrament, and where are the fruits thereof? What is become of all those pretious Jewels, wherewith thy dear Spouse adorned thee? All these have been hid and covered under the

the filth of thy Iniquities. With what preparation hast thou received them? Think I pray thee, upon this ingratitude: that God having run so after thee, and that to save thee, thou hast out-run him, and that to destroy thy self.

Affections and Resolutions.

1. *Be confounded and ashamed of thy misery.* O my God, how dare I appear before thine eyes? Alas, I am but the corruption of the World, and a very sink of Sin and Ingratitude. Is it possible that I have been so disloyal, that I have not left any one of my senses, nor any one of the powers of my Soul, which I have not polluted, violated, & defiled? and that not so much as one day of my life hath passed, in which I have not brought forth such naughty effects? Is it thus that I ought to recompence the benefirs of my Creator, and the precious blood of my Redeemer.

2. *Crave pardon for thine offences.* O my Lord, I cast my self down before thy feet, like the prodigal Child, like another *Magdalen*, like a woman convinced to have dishonoured her Marriage bed with all kind of adultery. O pitiful Lord have mercy on this poor sinful wretch. Alas, O lively and never ceasing well-spring of
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compassion, have pity upon this miserable suppliant.

3. *Purpose to live better hereafter.* O my blessed Lord, no, never any more, with the help of thy grace; no never any more will I abandon my self to sin. Alas I have loved it but too too much: but now I detest it, and embrace thee. O Father of mercy, I will live and dye in thee.

4. To blot out my sins past, I will accuse my self courageously, I will not leave one, but thrust it headlong out of my heart.

5. I will do all that I can to pull up by the very Roots, all the plants of sin from my heart: and in particular, such and such which do most annoy me.

6. To accomplish this, I will constantly embrace the means which shall be advised me: and never think I have done enough, to repair the ruines of so great offences.

Conclusion.

1. Give God thanks for expecting thy amendment until this hour, and bless him that he hath given thee these good affections.

2. Offer him up thy Soul frankly and freely, that thou mayest put them in execution by the help of his grace.

3. Desire

2. *Desire him to strengthen thee with his Heavenly aid, for his dear Sons precious death. Our Father, &c.*

Remember to make a little Nosegay of Devotion, as aforesaid.

C H A P. XIII.

The fifth Meditation of Death.

Preparation. 1. Place thy self Reverently in the presence of God.

2. Pray him to Inspire thee with his grace.

3. Imagine thy self to be extreemly sick, lying upon thy death bed, without any hope at all of ever escaping.

Considerations:

1. **C**ONSIDER the uncertainty of the day of thy death. O my poor Soul, thou must out of this body at length: but when shall that time be? will it be in Winter or in Summer? In City, or Countrey? By day or night? Shall it be unawares, or with advertisement? By sickness or by casualty? Shalt thou have leisure to confess thy sin? Shalt thou have the assistance of any spiritual director, or not? Alas, O my Soul, of all these things we know not one, onely certain it is, that dy we must, and alwayes sooner than we imagine.

2. Consider that at that time the whole
World

World shall have an end, so far forth as concerneth thee, that is, there shall be no more World for thee, yea, it will turn upside down before thine eyes: for then the pleasures, the vanities, the worldly joyes, the fond affectons, of our life will seem unto us like flying shadowes, and fading clouds. Ah wretched caitiff that I am, for what trifles and bables have I offended Almighty God? Thou shalt then evidently see, that we have offended him for just nothing. Contrariwise, at that hour, all Devotion, piety, and other good works, will seem unto thee, the greatest and sweetest Treasure in the World. O wherefore did I not follow this fair and pleasant path? At that sorrowful time, thy sins, which before seemed unto thee but little mole-hills, will appear bigger than huge mountains: and thy Devotion so little, that thou wilt scarcely be able to perceive it.

3. Consider the long and languishing fare-wells that thy distressed Soul will then give to this World: how sorrowfully she will bid adieu to Riches, to Honours, to Vanities, to vain Company, to Pleasures, to Pastimes, to Friends, to Neighbours, to Parents, to Kinsfolks, to Husband, to Wife, to Children, and, in a word, to all Creatures, and finally to her own body, which she must likewise leave, all pale, wrinkled,

wrinkled, Hideous, Loathsome, and most detestably stinking.

4. Consider the great haste that even thy best friends will make to carry thy Carcase out of doors, and to hide the same full deep under the ground, far enough from their sight and beholding: and this done, how seldome afterwards the World will think upon thee, surely no more than thou thy self hast thought upon other men, who have deceased before thee. God have mercy on his Soul (say they) and there is all. O death how art thou terrible, pitiless, and without compassion.

5. That at this departure from the body, the Soul taketh his way on the right hand, or the left. Alas, alas, whither then shall thine go, what way shall it take? Surely no other than that, which it hath heretofore begun in this World.

Affections and Resolutions.

1. *Pray earnestly to God, and cast thy self with trembling love betwixt his arms.* Alas, O my Lord, receive me into thy protection at that dreadful day: make that last hour happy and favourable unto me, and rather than that should not be, let all the rest of my life be nothing else but dayes of sorrow, affliction, and calamity.

2. *Despise the World.* Seeing I know

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not the hour wherein I must leave thee, O wretched World, I will no more set my love upon thee. O you my dear friends, kinsfolkes, and allies, suffer me to bear you onely that affection, which is compatible with an holy amity, and may therefore last eternally: for why should I unite my self unto you in such sort, as that afterwards we should be forced to break the knot of amity betwixt us.

3. I will therefore from this very instant, prepare my self for that perillous hour, and take that care which is requisite to end this journey happily: I will secure the estate of my conscience to the uttermost of my ability, and take present order for the Reformation and amendment of such and such defaults.

Conclusion.

Give thanks unto God for these Resolutions, which he hath infused and given unto thee: and offer them again thankfully, lovingly, and lowly, unto his Majesty; entreat him anew to give thee a happy death, for the death of his dearly beloved Son, our Lord and Saviour Jesus. *Our Father, &c.*

And bind up a sweet posie of Myrrh to recreate thy Soul the day following.

C H A P. XIV.

The sixth Meditation of Judgment.

Preparation. 1. Place thy self in the presence of God. 2. Pray him to inspire thee with his grace.

Considerations.

1. **A**fter the time that God hath ordained for the continuance of the World. and after a number of dreadful signs, and horrible presages, the terrour whereof shall make men wither for fear and anguish, a consuming fire, coming like a flood, shall burn, consume, and reduce even to ashes, every thing that is upon the face of the whole earth, nothing which we see excepted, nothing to be privileged from this fiery deluge.

2. After this flood of flames and lightnings, all men shall arise from their graves (excepting such as already be risen) and at the summoning of the Arch-angels voyce, they shall appear before the Judgment Throne, in the valley of *Josaphat*. But, alas, with what difference? For the one sort shall arise with glorified bodies, casting forth rayes of exceeding light; and the other in bodies, or rather in Carri- ons, most hideous and most loathsome to behold.

3. Consider the glorious Majesty where- with the Sovereign Judge will appear, en- viro-

vironed with all the Armies of his holy Angels and Saints.

4. This Sovereign Judge by his redoubted Commandement, (and which shall suddenly and in a moment be put in execution) shall separate the good from the bad, placing the one at his right hand, and the other at his left by an everlasting separation, after the which these two bands shall never any more meet again together.

5. This separation being made, and the books of Consciences being laid open, all men shall see clearly the malice of the wicked, and the contempt which they have borne to the Majesty of God: and on the other side, the repentance of the good, and the effects of the graces of God which they have received, and nothing at all shall be hidden or kept secret in that great Consistory. O good God, what a shameful confusion will this be for the one, and what a glorious Consolation for the other.

6. Consider the last sentence pronounced against the wicked, *Go you cursed into everlasting fire, prepared for the Devil and his Angels*: weigh well these words which are so weighty: *Go*, saith he, a word of eternal rejection and abandoning of those unfortunate wretches, banishing them eternally from his glorious face: next, he termeth them *accursed*; O my Soul, how dread-

dreadful a curse? how general a curse? a curse comprising in it all manner of mischief and misery; an irrevocable curse, comprehending all times and Eternity. He addeth, *into everlasting fire*. Behold, O my heart, the grievous horror of this Eternity; O eternal Eternity; and boundless infinity of pains, how dreadful art thou!

7. Consider the contrary sentence given and pronounced in favour of the good; *Come*, saith the Judge; O sweet word, and beginning of Salvation, by which God draweth us up unto himself, and receiveth us into the bosome of Rest and Glory. *Ye blessed of my Father*. O dear blessing, Treasure of bliss! *Possess the Kingdom which is prepared for you from the beginning of the World*. O good God, what excess of favour? for this Kingdom hath no end.

Affections and Resolutions.

1. Tremble (O my Soul) at the remembrance hereof. O my God, who can secure me at that dismal day, in which the pillars of Heaven shall tremble for fear?

2. Detest and abhor thy sins, for onely they can cast thee away at that dreadful hour.

3. Ah wretched heart of mine, resolve to mend all. O Lord, I will judge my self

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now with all care and strictness, lest I be then judged far more rigorously. I will examine and condemn my self, accuse and chastise my self, that the Eternal Judge condemn me not, in that dreadful day. I will with all sorrow and humbleness make confession, and will accept all necessary contrition and advises, &c.

Conclusion.

1. *Thank* the goodness of God, that hath given thee means to provide for that day, and time and opportunity to repent.
2. *Offer* him thy heart to perform it.
3. *Pray* him to give thee grace, well and truly to accomplish it. *Our Father.* And provide a Possie for all the day.

C H A . X.V.

The seventh Meditation of Hell.

Preparation.

1. Place thy self in the presence of God.
2. Pray him to assist thee with his grace.
3. Imagine to thy self a dark City, all on fire with pitch and Brimstone, and thronged with miserable Citizens, which cannot get out.

Considerations.

1. **C**onsider that the damned are within this botomless pit of Hel, as within this unfortunate City, where they suffer unspeakable Torments in all their

their senses, and in all their members: because as they have employed all their senses and members to commit sin, so shall they suffer in all their senses and members, the pains and torments due unto sin. There the wanton eyes and lascivious looks shall be afflicted with the horrible vision of Devils, and hellish spectacles. The ears for delighting in vicious discourses, detractions, and slanders, shall hear nothing but lamentable out-cries, and desperate howlings: and so of others.

2. Consider, that over and above all these bitter Torments, there is yet another greater than they all, which is the loss and privation of the glory of God, from whose most amiable face and fruition they are for ever irrevocably debarred. Now if *Abalom* found, that the privation of the face of his Father *David* was more grievous unto him than his very exile; O merciful Lord, what an infinite grief will it be, to be for ever deprived from beholding of thy most delightful and lovely face!

3. Consider withall, the Eternity of these pains, which onely thing maketh Hell intolerable. Alas, if a flea in our ear, or if the heat of a little feaver, make one short night so long and tedious; how tedious shall the night of Eternity be, ac-

companied with so many unspeakable torments? Of this Eternity groweth in the damned an eternal desperation, infinite rage, and most abhominable blasphemies, &c.

Affections and Resolutions:

1. *Terrifie thy Soul, and stir thy self up to fear with the words of holy Job.* O my Soul, art thou able to live for ever with everlasting flames, and amidst this devouring fire? wilt thou willingly forsake the sight of thy God for ever?

2. *Confess that thou hast deserved it.* And wretch that I am, how often? O my dear Lord, from henceforth I will take a new course, and tread a contrary way, for why should I descend into this bottomless pit of Hell? I will therefore do this or that indeavour to avoid sin, which onely can bring this immortal death. *Give thanks, Offer, Pray. Our Father, &c.*

CHAP. XVI.

The Eighth Meditation of Paradise.

Preparation. 1. Place thy self in the presence of God. 2. Pray him to assist thee with his grace.

Considerations.

1. **C**onsider a fair and clear night, and think how pleasant a thing it is, to behold the Sky all spangled with
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an innumerable multitude and variety of Stars. Then again in thy imagination, joyn all this nights goodly beauty, with the beauty of a fair Sun-shine day, such an one, that the brightness of the Sun beams should not hinder the sight of the Golden Stars, nor the Silver raies of the Moon: and after all this, say boldly, that all this is nothing, in regard of the excellent beauty of that great paradise. O how this place is to be desired, and to be loved! O how precious is this noble City.

2. Consider the Nobility, beauty, and multitude of the Inhabitants. and Citizens of this blessed Countrey, those millions of millions of Angels and Arch angels, of Cherubins and Seraphins: those Troops of Apostles, Prophets, Martyrs, Confessors, Virgins, and holy Matrons. They are innumerable. O how blessed is this blessed company? The lowest and meanest whereof, is more beautiful to behold, than all this visible World: what a sight will it then be, to see them altogether: But O my God how happy are they? They sing continually melodious songs of Eternal love, they alwayes enjoy a constant and and stedfast estate of Gladness, they enterchange one to another unspeakable contentments, and live in the comfort of endless and indissoluble amity.

3 In a word, consider what good they all have to enjoy God, who gratifieth them for ever with his amiable countenance, and by the same, powreth in their hearts an abyss of delights. What a good is it, to be united everlastingly to their maker? They are there like happy birds, which fly chirping and singing perpetually in the Heaven of the Divinity, which encompasseth them on all sides with unspeakable pleasures: there every one striveth, with an holy emulation, who may do best, and without any envy, sing the praises of their Creator. Blessed be thou, O sweet and Sovereign Maker and Redeemer, who art so bountiful unto us, and dost communicate unto us so liberally, the everlasting Treasures of thy glory. And God on the other side, blesteth them all with an eternal benediction. Blessed be you for ever, saith he, my beloved Creatures, who have so faithfully served me, and who shall laud me everlastingly with so great love, courage, and contentment.

Affections and Resolutions.

1. *Admire and praise this heavenly Country.* O how beautiful art thou, my dear *Hiernsalem*, and how happy are thy Inhabitants!

2. *Reproach unto thy heart the little courage which it hath had unto this present,*

Jests for having gone so much awry from the way of this glorious habitation. O wherefore have I so much estranged my self from my Sovereign good ! Ah wretch that I am, for these pleasures, so displeasing and light, have I a thousand, and a thousand times, left the eternal and infinite delights. Where was my wit and understanding, to despise such goods so desirable, for desires so vain and contemptible ?

3. *Aspire notwithstanding with vehement resolution to this delicious and desired abode. O my gracious God, since it hath pleased thee at the length to recall my wandring steps, and to direct them into the right way, never hereafter will I retire back to those by-ways, never hereafter will I stray from the true path. Let us go with courage (my dear Soul) let us run towards this blessed Countrey, which is promised us in the Kingdom of Heaven: What make we so long in this beggarly Countrey of Egypt ? I will therefore dispatch my self from all such things, as may put me out of the way, or hinder me in so happy a journey : I will perform such and such things, as may bring me safely and speedily to my journies end. Give thanks, Offer, Pray. Our Father, &c.*

CHAP. XVII.

The Ninth Meditation, by way of Election or choice of Paradise.

Preparation. 1. Place thy self in the presence of God. 2. Humble thy self before his Majesty, praying him to inspire thee. 3. Imagine thy self to be in a plain field, all alone in company of a good Angel, as young *Tobias* going to *Rages*: and that he causeth thee to see above the Paradise open, with all the pleasures represented in the former Meditation of Paradise: and beneath, that he makes thee see the pit of Hell wide open, with all the Torments described in the Meditation of Hell, thou being placed on thy knees.

Considerations.

1; **C**ONSIDER that it is most certain, that thou art in very deed in the midway to Paradise, and Hell, and that the one, and the other, is open to receive thee, according to the choice which thou shalt make.

2. Consider that the choice which now thou makest, of the one or the other place in this World, shall last for all eternity in the World to come.

3. Consider, that although both the one, and the other, be open to receive thee,
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according to thy choice, yet that God who is ready to give thee, either the one by his justice, or the other by his mercy, desireth notwithstanding, with an incomparable desire, that thou wouldest make choice of Paradise.

4. Consider, that Jesus Christ from Heaven above, lovingly beholdeth thee, and inviteth thee sweetly, saying: Come (O my dear Soul) to everlasting repose between the arms of my goodness, where I have prepared immortal delights for thee, in the multitude of my love. Behold, the Saints also wishing nothing else, but that one day thy heart may be joyned with theirs, in that happy company, where to praise God for ever and ever, assuring thee that the way to Heaven, is not so uneasy as the World would make it. Come boldly (dear Soul) say they, forward with courage, for he that shall ponder diligently the way of Devotion, by which we have ascended hither, shall perceive, that we arrived to these Eternal joyes, through pleasures, without comparison more pleasant, than all the delights and pleasures of the World.

Election.

1. O Hell! I detest thee now and for evermore, I detest thy torments and pains, I detest thy unfortunate and accursed Eternity; and above all I de-

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test those eternal blasphemies and execrations, which thou vomitest out eternally against my God. And turning my Soul unto thee, O beautiful Paradise, everlasting glory, and endless felicity, I make choice for ever and irrevocably, of my dwelling and habitation within thy fair and beautiful buildings, within thy holy and most lovely Tabernacles. I bless thy mercy, O my God, and accept the offer which it pleases thee to make me. O sweet Saviour, Jesus, I likewise embrace thy everlasting love, and agree to the purchase which thou hast made for me, of a happy lodging in this blessed *Hierusalem*; not so much for any thing else, as to love and bless thee for ever and ever. Encourage thy Soul to make this choice. *Our Father, &c.*

CHAP. XVIII.

The Tenth Meditation, by way of Election and Choice which the Soul makes of the devout Life.

Preparation. 1. Place thy self before God.
2. Prostrate thy self before him, and crave the assistance of his grace.

Considerations.

1. **I** Magine thy self once again to be in a plain field, all alone, and that thou seest on thy left hand, the Devil seated

ed upon a great high Throne, with many infernal Fiends by him : and round about him a great Troop of worldlings, which all bare-headed, acknowledge him for their Lord, and do him Homage, some by one sin, and some by an other. Behold the countenances of all these unfortunate Courtiers of this abominable King : Behold, some of them furious, and mad with harred, envy, and choller : others killing one an other with spite and Rancor : others withered away, pensive, and busie onely to heap up riches : others attending onely to vanity, without any manner of pleasure which is not unprofitable and vain : others filthy, ugly, rotten, and putrified, in their brutish affections. Behold how they are all without any repose, without order, and without contentment. Behold how they despise one another, and love but onely from the teeth outward. In a word, thou shalt see a pitiful commonwealth, miserably tyrannized by this accursed King, which may justly move thy heart to compassion.

2. On the right side, behold Jesus Christ Crucified, who with most hearty love, prayeth for these poor people possessed of the Devil, that they may be freed and delivered from that tyrannical Thraldome, and calling them meekly and curteously
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unto him: Echold round about him, a great Troop of devout persons: behold the beauty of this Kingdom of Devotion. O what a goodly sight is it, to see this Troop of Virgins, of men, and women, whiter than the Lillies, that assembly of Widowes full of Mortification and Humility: Behold the ranks of divers married folk, living so sweetly together with mutual comfort, which cannot proceed but from Heavenly Charity. Consider how these devout Souls, accommodate the care of their exterior house with the care of the interior, and the honest love of the Husband, with that of the celestial Bridegroom: Behold them all, universally, and thou shalt see in them all, a sweet, holy and amiable countenance, all of them reverently giving ear to our blessed Lord, whom every one would willingly plant in the midst of his heart. They are all full of joy, but their joy is gracious, charitable, and well ordered: they abound in love one towards another; but their love is sacred, pure, and unspotted. Such as suffer afflictions amongst this devout company, neither torment nor trouble themselves, nor lose their courage. Lastly, behold those lovely eyes of our Lord and Saviour, which sweetly are cast upon them all, to comfort them, and how they altogether aspire unto him.

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3. Thou hast already cast off Sathan, with all his woful and execrable Troop, by the good Affections and Resolutions, which (through God's grace) thou hast conceived: Notwithstanding thou art not yet arrived to the Palace of thy King our Lord Jesus, nor joyned with his blessed Court of devout Souls: but hitherto thou hast alwayes remained, betwen the one and the other.

4. The blessed Saints do by their examples and Doctrine invite and encourage thee, the crucified King of glory himself calleth thee curteously by thine own name: Come my welbeloved, come hither that I may crown thee.

Election.

1. O vain World! O abominable Troop! no, you shall never see me under your banner. I have for ever left off your fooleries and vanities. O execrable King of pride, O cursed King! fiend of Hell, I renounce thee, with all thy vain pomps, I detest and desie thee, with all thy works.

2 And humbly turning my self unto thee my dear Lord Jesus, King of felicity and eternal glory, I embrace thee with all the forces of my Soul, I adore thee with all my heart: I choose thee now and ever for my King, and for my onely Prince: I offer up unto thee, my inviolable fidelity:

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I do homage irrevocably un'to thy divine Majesty, and submit my self wholly to the obedience of thy holy Laws and Ordinances. *Our Father, &c.*

CHAP. XIX.

How to make a General Confession.

1. **H**itherto (my dear *Philotheus*) have I set down the Meditations which I thought requisite for our purpose : and when thou hast passed them over with diligence and Devotion, then go with an humble, but yet courageous spirit, to make thy General Confession. But I pray thee, suffer not thy self to be troubled with any kind of apprehension. The Scorpion is venomous in the wound which ariseth from his sting : but himself being reduced into oyl, becomes a singular remedy against his own stinging : so sin is not shameful but when it is committed ; but being converted into confession and repentance, becomes wholesom and honourable. Contrition and Confession are so precious, and of so sweet a smell, that they blot out the filth, and disperse the stinch of sin. *Simon* the leaper, judged *Mary Magdalen* to be a sinner, and called her so : but our merciful Saviour denyed it, and speak no more of her sins, but of the
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the sweet perfumes which she powred forth, and of the greatness, and odoriferous sent, of her inflamed Charity.

2. O my *Philothens*, if we be truly humble in our own eyes, and in the sight of God: our sins will displease us above all things, because God is highly offended with them; but the accusation of our sins will be sweet and pleasant unto us, because God is greatly honoured with it. A kind of heart-ease, and asswaging of pain it is, to have declared plainly and sufficiently, the disease that tormenteth us, to a skilful Physician, that can cure us.

3. When thou shalt have presented thy self before God, or, (in case of special scruple) before the Minister; Imagine thy self upon Mount *Calvary*, kneeling right under the feet of Jesus Christ crucified, whose precious blood streams down on all sides to wash thee from thy Iniquities. For although it be not the very blood of our Saviour, yet it is the merit of his blood shed for us, which watereth abundantly the Souls of the Penitents in every Confession. Open then thy heart freely to let out thy sins by Confession; for as fast as they go out, the precious merits of this Divine passion will enter in to replenish it with blessings.

4. But be sure to declare thy whole case
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simply, particularly and plainly; the whole state of thy Soul in thy Confessions to God; and all the requisites necessary for a full understanding of thy particular sin, the temptations, and occasions and aggravating circumstances in dealing with thy Guide in order to his Advice and Absolution. Fully satisfy thy Conscience in this now once for all; which done, then hearken to the *voice of God*, however signified, whether by devout suggestions to thy own Soul, or the advices of thy friend, or the impositions of thy Guide; and say in thy heart: *Speak Lord, for thy Servant heareth*. For, as it is certain that what is made known to thee by any of these means, for thy good, is designed so by God himself; so, it will leave the deeper impressions of Devotion, and Reverence, and concernedness for its practice, if it be believed and remembered that it is so.

5. Take in hand this Protestation following, which serveth for a Conclusion of all thy Contrition: ponder it well, from the beginning to the ending, and read it attentively, and with the greatest feeling that possibly thou canst.

C H A P. XX.

An Authentical Protestation, serving to grave in thy Soul a firm resolution to serve

serve God, and to conclude the Acts of repentance.

1. **I** Wretched sinner here personally appearing, and standing in the presence of God everlasting: having considered the exceeding mercy of his divine goodness towards me, most unworthy and miserable Caitiff, whom he hath created of nothing, preserved, sustained and delivered from so many dangers, and endowed with so many benefits: But above all, considering the incomprehensible sweetness and clemency wherewith this most good God hath so bountifully tolerated me in my iniquities, so often, and so lovingly inspired me, inviting me to amendment, and so patiently expected my repentance and conversion until this N. year of my age, notwithstanding all my unthankfulness, disloyaltie, and infidelity, whereby deferring my conversion, and despising his graces, I have so impudently offended him; having moreover considered, that at the day of my Christning, I was so happily and holily vowed and dedicated unto my God, to be his child, and that contrary to the profession, which then was made in my name, I have so many and sundry times, so execrably and detestably, profaned and violated my Soul, imploying it and opposing it against his
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Divine Majesty: At length, recalling my self, and prostrating my self in heart and mind before the Throne of his Divine Justice, I acknowledge, confess, and yield my self lawfully attached and convicted of high Treason against his Divine Majesty, and guilty of the death and passion of Jesus Christ, by reason of the hainous sins which I have committed, for which he dyed, and suffered the Torment of the Cross: so that consequently, I am worthy to be cast away, and damned for ever.

2. But turning my self towards the Throne of the infinite mercy of the self same eternal God; having detested from the bottom of my heart, and with all my force, the iniquities of my life fore-passed. I most humbly require and crave pardon, grace, and mercy, with entire absolution from my crime, through vertue of the passion and death of the same Saviour and Redeemer of my Soul, upon whom relying, as upon the onely foundation of my hope, I confirm again, advow, and renew, the sacred profession of loyal service and fidelity, made in my name and behalf, to my God at my Baptising: renouncing the Devil, the Flesh, and the World, abhorring their execrable suggestions, vanities, and concupiscences for all the time of this present life, and for all Eternity: And conver-

verting my self unto my most gracious and merciful God, I desire, deliberate, purpose, and fully resolve, irrevocably to honour him, serve him, and love him now and for ever: giving him for this end, and dedicating and consecrating my spirit with all his faculties, my Soul with all her functions, my heart with all his affections, and my body with all his senses: protesting never more to abuse any one part of my being or nature, against his Divine will and Sovereign Majesty: to whom I offer up and sacrifice my self in spirit, to be to him a loyal, obedient, and faithful Creature for ever, without ever unsaying, revoking or repenting me of my promise.

3. But if alas, through suggestion of mine enemy, or through humane frailty, I chance at any time to transgress in any thing whatsoever this my purpose and resolution, I protest and determine from this very hour, through the grace and aid of the Holy Ghost, to arise again so soon as I shall perceive my fall, and so to return anew to the Divine mercy, without any stay or delay whatsoever. This is my will, intention, and resolution irrevocable and inviolable, which I advow, and confirm, without reservation or exception, in the same sacred presence of my God.

4. Let it please thee O my eternal God,
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Almighty and all good Father, Son, and Holy-Ghost, to confirm and strengthen me in this resolution, and to accept this my cordial and inward sacrifice, in the odour of sweetness. And as it pleased thee to lighten me with thy holy inspiration, and to give me the will to purpose fully, so grant me also force and grace to perform it perfectly. O my God, thou art my God, God of my heart, God of my Soul, God of my Spirit: and for such do I reverently, thankfully, and lovingly acknowledge, honour, and adore thee now, and for ever. Live O Jesus.

CHAP. XXI.

The Conclusion for this first Purgation.

THIS Protestation ended, be very attentive, and open the ears of thy heart, to hear in Spirit the words of thy Absolution, which the Saviour of thy Soul himself, sitting upon the Throne of his mercy, will pronounce from above in Heaven.

2. Behold here (my *Philothous*) an admirable contract, which passeth between thee and thy God, by which thou makest so happy a peace with his Divine Majesty, forasmuch as giving thy self to him, thou gain'st him and thy self also, for life everlasting. It remaineth onely to take pen
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in hand, and subscribe with a joyful heart to the act of thy Protestation, and afterward, thou shalt go to the sacred Table, where God on the other side will reciprocally sign and seal thy Absolution, and the promise which he makes unto thee of the Kingdom of Heaven, quitting himself by his venerable Sacrament, as a sacred Seal and Signet upon thy renewed heart.

3. Thus (I hope) *Philotheus*, thy Soul will be wholly purged from sin, and all sinful affections. Yet because these affections are easily bred and born anew in the Soul, thorow our frailty, and over-rebellious concupiscence, which may well be mortified, but never wholly extinguished, while we live in this mortal life: I will give thee some instructions, which being well practised, may preserve thee hereafter from grievous sin, and from all inclination or affection thereof, so that it may never henceforth find place in thy heart. And forsomuch as the self same Instructions, serve also for a more perfect and higher mortification of the Soul; before I deliver them, I will speak a word or two of this absolute and perfect purity of mind, whereunto I would willingly conduct thee.

CHAP. XXII.

That we must purifie our selves from the
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Affection which we have to any sin never so small.

AS the day-light encreasing, we see by degrees more clearly in a Looking-glass, the spots and blemishes of our countenance: even so as the inward light of the Holy-Ghost more and more illustrates our consciences, we see more plainly and distinctly, the sins, inclinations, and imperfections, which may hinder us to attain to true Devotion. And the very same light that causeth us to discover those spots and deformities, enflameth us likewise with desire to cleanse and purge us from them.

2. Thou shalt discover in thy self, my dear *Philothous*, that besides grievous sins and the affection to them, from which, by the aforementioned exercises, thou hast been purged, there remain yet in thy Soul divers inclinations and affections to small sins. I do not say, thou shalt discover small sins, but inclinations to them: now the one is far different from the other: for we can never be altogether free from small sins in this mortal life, at least so to continue in that purity for any long time, but we may be well without all affection unto small sins: For (to give an example of this difference) it is one thing to lye once or twice merrily, in things of small im-

importance, and another thing to take pleasure in lying, and to bear an affection to this kind of sin.

4. I say then, that one must purge his Soul from all the affections and inclinations that he feeleth to smaller sins, that is to say, that he must not nourish voluntarily, a will to continue and persevere in any kind of small sin: for it would be too too great a negligence, to keep wittingly and aware unto us in our Consciences, a thing so displeasing unto God, as is the will to be willing to displease him: for a sin, be it never so little, displeaseth Almighty God, though not so heinously as the greater. If then light sins displease him, the will and affection which one hath to light sins, is no other thing, but a resolution and purpose to displease his Divine Majesty. And how is it possible, that a generous and noble Soul, should endure, not onely to displease his God, but to bear an affection to displease him?

5. Such Affections (my *Philothens*) are directly contrary to Devotion, as affection and delight in great sins, are opposite to Charity. They weary and weaken the forces of the spirit, hinder the course of Divine Consolations, open wide a gate to Temptations. *Dead flies* (saith the Wise-man) *marr the sweetness of an Oynt-*

Oyntment : but those which eat thereof in passing by, spoyle nothing but that which they take, leaving the rest untainted : but when they linger long, and do dye in the Oyntment, they marr both the vertue and value of it, and do leave it nothing worth but to be cast away. So small sins chancing to fall in a Devout Soul, and not staying there any time, do not much harm unto it : but if the same sins dwell in the Soul, through the affection and delight wherewith she entertaineth them, they make her without doubt, to lose the sweetness of the oyntment, which is the grace of holy Devotion.

6. Spiders kill not the Bees in their Hives, but they spoyle and corrupt their honey, and intangle their hony-combs with their Cob-webs, so that the Bees cannot go forward in their work. This is to be understood when Spiders make their abode in them. So small sins are not so cruel to our Souls, but yet marr the honey of our Devotion, and intangle the powers of our Soul so strongly with naughty customs, and bad inclinations, that it can no more exercise Charity with promptness and alacity, in which Devotion consisteth ; but this is to be understood when small sins do dwell in our consciences, by the affection and delight which we bear unto them.

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7. It is no heinous sin (my *Philorheus*) to tell some little lye in pastime, to exceed somewhat in needless talke, in careless looks, in apparel, in mirth, in play, in dancing, and such like toyes, so that as soon as we perceive these Ghostly Spiders entred into our Souls, we chase them and drive them presently away, as the Bees drive away the corporal Spiders: but if we permit them to stay in our hearts, and not onely this, but if we bend our affections to retain and multiply them, we shall soon find our hony destroyed and made bitter, and the hive of our Conscience pestered and spoyled. But I say once again, what likelihood is there that a noble and vertuous Soul would take pleasure in displeasing God; and delight her self in becoming offensive unto him, and to retain a desire and will to do that which she knoweth to be grievous unto him?

C H A P. XXIII.

That we ought to purifie our selves from affection and delight of unprofitable and dangerous things.

1. **G**aming, Dancing, Feasting, Bravery, Maskes, Comedies, and such like pastimes, of themselves are not hurtful at all, but indifferent, and may be well and ill used; yet notwithstanding

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standing, these things be dangerous, and for one to bear an affection to them is yet more dangerous. I say then (*Philorheus*) that although it be no sin at all, but lawful, to play, to dance, to deck and adorn thy self according to thy Estate, and the custom of the times to hear honest Comedies, to banquet with sober Company: yet to delight in such things, is exceeding dangerous, and altogether contrary to the exercise of Devotion. It is no sin to do such things: but it is very ill to set thy affection that way. It is pity to sow such vain and foolish thoughts in the fertile field of our heart, which take up the room of vertuous impressions, and hinder the juice of the Soul from nourishing good and wholesome inclinations.

2. The ancient Nazarites abstained not onely from that which might inebriate, or make them drunk, but from grapes also, and the verjuice of grapes: not that the grape or verjuice maketh drunk, but because it was to be feared, least tasting the verjuice, they should be tempted to eat the grapes, and by eating grapes, they should stir up an appetite of drinking Wine. I deny not but we may sometimes use these dangerous things, but I avouch absolutely, that we can never settle our affection and delight on them, without detriment to
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Devotion. The Staggs when they feel themselves over-fat, retire to the bushes and thickets of the Forrests, because they perceive that being loaden with their own weight, they should not be able to run if they should chance to be hunted. In like manner, the heart of man surcharged with these superfluous, unprofitable, and perilous affections, cannot run after his God with promptness, facility, and willingness of mind, which is the true point of Devotion.

3. Little children sweat and tire themselves to catch Butter flies, and no body thinks it ill in them, because they be little children; but is it not a ridiculous thing, nay, rather is it not lamentable, to see men of understanding and years to be besotted with the delight of such fond toys and base trifles, as these of which we speak? which besides that they be altogether unprofitable, put us likewise in evident danger of erring, and disordering our selves, in the pursuit of holiness and piety. For this cause (my dear *Philothens*) I say that we must necessarily purifie & cleanse our selves from these affections: for though the acts themselves be not alwayes contrary to Devotion, the inclination and delight in such actions is alwayes damageable unto it.

C H A P. XXIV.

That we must purge our selves from bad Inclinations.

1: **B**ESIDES these vitious Inclinations we have (my *Philotheus*) certain natural Inclinations to some kind of Acts; which inclinations, because they proceed not in us from our particular sins, are not properly sins, neither great nor small, but are onely imperfections and defects. For example, the holy Matron *St. Paula*, according to the relation of *St. Hierom*, had a great inclination to grief and sadness, so that at the death of her Children and Husband, she was alwayes like to dye for sorrow: this was an imperfection in this blessed woman, but no sin at all, since she had it against her will: for no doubt she took no pleasure in this kind of sorrow.

2. There be some that naturally are light of behaviour, others stubborn and sullen, others hard to receive and admit another mans Counsel, other some prone to indignation, others to choler, others to love: and to be brief, few shalt thou find in whom some such imperfection may not be noted: which although they be, as it were, proper and natural to every one, yet by a care and contrary affection, they may

may be moderated and corrected; yea and be altogether purged and delivered of them.

3. And I tell thee (O *Philotheus*) that it is necessary that thou endeavour so to do. Men have found the means to change bitter Almond-trees into sweet, onely by piercing them close to the Root, to let out the bitter juice of them: why may we not then let forth our perverse inclinations from the Root of our heart to become better? There is not so good a nature but may be corrupted by vicious customs: nor so bad and stubborn a condition, but may first by the grace of God, and next by good industry and diligence, be corrected and surmounted.

4. To this end therefore will I now set thee down some Instructions and Exercises, by which thou mayst purge thy Soul from all affection to small sins, and from these natural imperfections; and withall fortifie and arm thy self against all grievous sin. God give thee grace to practise them well and effectually.

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The Second Part of this Introduction, containing divers advises for the lifting up of the Soul to God by Prayer, and by use of the Sacrament.

CHAP. I.

Of the necessity of Prayer.

THe exercise of Prayer placeth our understanding in the clearness of the Divine light, and exposeth our cold affection to be warmed by the heat of Heavenly love: nay, there is nothing that so much purgeth our understanding from ignorance, and our will from depraved affections. Prayer is the water of benediction, which being sprinkled upon our Soul, maketh the plants of our good desires to flourish, washeth our minds from imperfections, and tempereth the inflamed alteration, which passions produce in our heart

2. All Prayer hath these good effects, but above all, I Counsel thee to apply thy self to Mental and cordial prayer, and especially that which hath for its matter or subject, the life and passion of our Lord: for beholding him often by meditation, thy Soul will be filled with him, thou wilt learn his carriage, and conform all thy actions

actions according to the measure and model of his. He is the light of the World : it is in him then, and by him, and for him, that we must be cleared and illuminated ; he is the lovely tree of Life, under his shadow then must we refresh our selves ; he is the living well of *Jacob*, to wash away all the ordure and stains of our Soul. To be short, we see that little Children by heaving their Mothers speak, and prattling often with them, do come to learn their language : and so we continually conversing with our Saviour by meditation, observing and pondering reverently his words, his works, and his affections, shal i soon, by the help of his grace, learn to speak, to work, to will and desire, as he did. We must rest upon this resolution (my *Philothus*) and believe me we cannot come unto God the Father by any other gate but this ; and even as the gla's of a mirrour cannot stay or retain the rayes of our eye-sight, unless the back be sealed with Tin or Lead : so the Deity cannot well be contemplated by us in this World, if it were not joyned to the sacred humanity of our Saviour, whose life and death is the most proportionable, delicious, sweet and profitable object, that we can choose for our ordinary meditation. Our Saviour, not for nothing, called him-

self the bread of Heaven : for as bread is to be eaten with all sorts of meats : so our Saviour's life must be meditated, considered, and sought after, in all our Prayers and Actions. This life and death hath been disposed and distributed into divers points and passages, to serve for meditation by many Authors, whom thou mayst read, particularly the Considerations of Bishop *Taylor* may be useful to this purpose.

3. Imploy in this meditation every day an hour, and that before dinner, if it may be, betimes at the beginning of the Morning : for then shalt thou find thy spirit less troubled and distracted, and more fresh and disposed after the repose of the night. But spend no more then an hour, unless thy spiritual director expressly command it.

4. If thou canst perform this exercise in the Church, and find leasure and tranquillity there, it would be a place most commodious : for no body, neither Father, nor mother, Wife nor Husband, nor any other whatsoever, can with any reason hinder thee to stay at the least one hour in the Church ; whereas being subject by any obligation or duty to such parties as I have named in thy house, thou wilt not be able peradventure, to promise thy self an hour so free and quiet.

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5. Begin all thy Devotions, be they mental or vocall, with the presence of God: keep this rule without fail, and without exception, and in short time thou shalt perceive what inestimable profit thou shalt reap by it.

6. If thou wilt believe my Counsel, accustom thy self to say the Lord's prayer in a common language, if thou canst no other, and learn likewise to understand well the words contained in it; and use to say it, fixing profoundly thy thought upon every word thereof: not making post-hast, or striving to say it often, but rather studying and endeavouring to say that which thou sayest from thy heart: for the Lords prayer being said once onely, with feeling and heedful attention of mind and desire, is better worth by far, then many times recited hastily, and with little ponderation of the meaning of them.

7. If in making thy vocal prayers, thou feel thy heart drawn and invited to inward mental prayer, refuse not to go where this good motion inviteth thee, but let thy spirit decline fair and softly on that side; and care not much for missing thy vocal prayers, which thou didst intend: for the mental prayer which thou hast made instead thereof, is much more pleasing unto God, and more profitable for thy Soul:

I except from this rule the Ecclesiastical Office : for if thou be bound to say it by obligation of order, or state of life, that duty must first of all be payed and performed.

8. If it should so happen, that all the whole Morning should pass away, without performance of this sacred exercise of mental prayer, either for the multitude of affairs, or any other cause (yet procure by all means possible, that such causes happen but seldom) endeavour to repair this loss after dinner, in some hour furthest after meat; for doing it presently after repast before digestion be well made, thy health would be much impaired, and thou shouldst find thy self overcharged with drowsiness. But if all the day long thou canst not recover this loss, recompence it at least by multiplying ejaculatory prayers, and by reading some book of Devotion, with some punishment or other for committing this fault; and therewithall make a strong resolution to set thy self in good order all the day following.

C H A P. II.

A brief method of Meditation : and first of the presence of God, which is the first point of Preparation.

1. **B**UT perhaps (*Philothens*) thou knowest not how thou should make this

this mental prayer which we so much commend unto thee : for it is a thing that in this our unhappy age very few are acquainted withall. For this cause I present thee a brief and simple method to that end, until such time as by reading many good books that have been composed upon this subject, and above all, by often use and exercise thou be more amply instructed. And first I set thee down the Preparation, which consisteth in two points : whereof the First is, to place thy self in the presence of God ; and the Second, to invoke his aid and assistance. To place thy self in the presence of God, I propound unto thee the four principal means following, wherewith thou mayst help thy self in this thy beginning.

2. The First consisteth in a lively and feeling apprehension of the omnipresence of God, that is to say, to conceive and acknowledge that God is in all, and every where, and that there is neither place nor thing in the World wherein he is not most assuredly and certainly present : to that as the birds, wheresoever they fly, incounter alwayes with the air, wherewith they are alwayes compassed : in like manner, where-ever we be, we find God still present. Every one knoweth this verity, but every one is not attentive to apprehend
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and ponder it. Blind men that cannot see a Prince who is present with them, omit not to respect and honour him, when they are admonished of his presence : but because they cannot see him with their eyes, they easily forget that he is present ; and forgetting him, more easily omit their due respect and reverence. Alas we see not God (my *Philothous*) who is present always with us, though faith do advertise us of his presence : yet not seeing him with our eyes, we often forget our selves, and therefore comport and carry our selves, as though God were far from us. For although we know well enough that he is present in all things ; yet not pondering, nor weighing this presence, it is even as much as if we knew it not. Therefore ever, before Prayer, we must provoke our Soul, to an attentive sight (as it were) and consideration of Gods presence : so did holy *David*, when he cryed out : *If I amount into Heaven, O my God, thou art there : If I descend into Hell, thou art there present.* We must then use the words of *Jacob*, who after he had seen the mystery of the sacred ladder, he said : *O how holy and dreadful is this place ! verily God is in this place, and I knew it not*, that is, he thought not of it : for he was not ignorant that God was in all, and every

every where. When thou comest then to prayer (*Philothens*) say inwardly to thy own heart: O my heart, my heart, God Almighty is here present in very deed.

3. The Second means to place thy self in this sacred presence, is to think and consider, that God is not onely in the place where thou art; but that he is by a most particular and peculiar manner in thy heart, and in the very bottom of thy spirit, which he quickneth and animateth with his Divine presence, being there as the heart of thy heart, and the spirit of thy spirit. For as thy Soul is as it were spread through all thy body, and in every part and parcel thereof, and yet is in a more special and remarkable manner present in the heart: so likewise God being verily present in all things, assisteth notwithstanding with a more particular and notable presence in our spirit. For this cause *David* calleth God the *God of his heart*: and *St. Paul* saith, that *we live, we move, and we are, in God*. In consideration then of this verity, stir up in thy heart a great reverence towards thy God, who is there so inwardly present.

4. The Third manner of presence is, to consider and behold our blessed Saviour, who beholdeth from Heaven all persons in
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the World, but especially all Christians: who are his Children, and most particularly such as be in Prayer: whose actions and behaviour he marketh most lovingly. And this is not a simple imagination of our phantasie, but an infallible verity: for although we see not him, yet he from thence considereth and looketh upon us. St. Stephen saw him in such sort, viewing and marking his comportment in his martyrdom. So that we may truly say with the Spouse. *Behold him there behind the Wall, look where he is looking through the Windows, seeing through the Lattice.*

5. The Fourth manner of presence consisteth in helping our selves with a simple imagination, by representing to our thoughts our Saviour in his sacred humanity, as if he were hard by us, according as we are accustomed to represent our friends to our fancy, and to say; Methinks I see such a one doing this or that, it seems unto me, that I behold him thus or thus attired, and such like. But if the venerable sacrament of the Eucharist were present, then this presence were true, at least as to his Divinity, and not by meer imagination, when he seeth and marketh our actions, although we see not him in his own likeness.

6. Use then (my *Philothous*) these four

four manners of placing thy Soul in the presence of God before prayer: but they must not be all imployed at once, one onely at one time will suffice, and that briefly and simply, not staying long, nor spending much time, in calling of this presence into thy mind.

C H A . III.

Of Invocation, the second point of Preparation.

1. **I**NVOCATION is made in this manner. Thy soul remembring and perceiving herself to be in the presence of God, prostrate before his Divine Majesty with all reverence, acknowledgeth her self most unworthy to appear before so Sovereign and glorious an excellency: yet knowing notwithstanding that his goodness will have it so, she humbly demandeth grace of him to serve him well and to adore him this her meditation.

2. If thou wilt, to this end thou mayest use some short and inflamed words, such as these of holy David. *Cast me not (O God) from thy face: take not from me the savour of thy holy spirit. Suffer thy face to shine upon thy servant, and I will consider thy mervails. Give me understanding, and I will ponder thy law, and keep it with all my heart. I am thy*
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servant, give me understanding : and such like as these.

CHAP. IV.

Of the Third point of Preparation, consisting in proposing the Mystery which we mean to meditate.

1. **A**FTER these two ordinary points of preparation, there is a Third, which is not common unto all sorts of Meditations, which some call, the forming or figuring of the place, or an interiour lecture, or reading of the passage to be meditated on. And this is nothing else, but to represent unto thy imagination, the sum and substance of the mystery which thou wilt meditate, and to paint it out in thy thoughts so lively, as though it passed really and verily in thy presence. For example sake : If thou wouldst meditate on our Lord upon the Cross, imagine thy self to be present upon the mount of *Calvary* ; and that there thou beholdest and hearest all that is done or said in the passion of our Lord ; or if thou wilt (for it commeth all to one end) imagine to thy self that in the very same place where thou art, they crucifie our Saviour in such manner as the holy Evangelists do describe.

2. The like may be done when thou wilt

wilt meditate of Death, as I have noted in the meditation thereof: and likewise in the meditation of Hell: and in all such mysteries, in which visible and sensible things are handled; for as touching other sorts of mysteries of the greatness of God; of the excellency of verue; of the end for which we were created, and such like, which be invisible things, and not subject to the apprehension of our senses; in these (questionless) we cannot use this kind of imagination. True it is, that we may use some similitude or comparison, to help our consideration withall in such invisible mysteries, but those similitudes are hard to be met with; and my meaning is to deal with thee but plainly, so that thy spirit be not wearied, and over-laboured in searching out curious inventions.

3. By the means of this Imagination, we lock up our spirit, as it were, within the closet of the mystery which we mean to meditate: to the end it range not idly hither and thither; even as we shut up a bird in a cage, that she flye not away; or as we tie a Hawk by her leash, that so she be forced to tarry quietly upon the hand.

4. Some more cunning masters will (perchance) Counsel thee, that it is better to use onely a simple thought, or act of faith, in believing the mystery, and a brief
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apprehension altogether mental and spiritual thereof. Others, that we frame within our selves, the place and manner, or the history proposed to meditate, and not considering it as if it passed in some other place without thee, or far distant from thee; But these wayes are too subtil and hard for young beginners; and therefore until such time as Gods grace do lift thee higher, I Counsel thee (O *Philotheus*) to keep thee in this low valley which I have shewed unto thee.

C H A P. V.

Of the Considerations and discourses of our understanding, which is the Second part of Meditation.

1. **A**FTER the acts of Imagination, which we have described in the former Chapters, followeth the act of our understanding, which we call properly *Meditation*, and is no other thing, but one, or many Considerations made by our reason, to stir up our affections to God, and godly things. For in this is meditation different from study, and discoursing, which are not undertaken to obtain vertue, or the love of God; but for other respects and intentions, as to become learned, to write, to dispute, or talke intelligibly, or such like matters.

2. Having then shut up thy mind and thought (as I said before) within the bounds and limits of the subject which thou wilt meditate on, either by imaginary Representation, if the matter may be subject to the senses; or by a simple Proposing and conceit of it, if it be a matter above sense, and wholly spiritual: begin to make Considerations and discourses thereof according to the examples which thou mayst see ready made in the meditations above written.

3. And if so be thy Soul find taste, fruit, and light enough in any one of the considerations or points which thou hast discoursed upon: stay there, without going any further to any other point: doing in this as the thrifty Bees do, which never leave the flower they once light on, so long as they find any honey to be sucked out of it. But if thou find not taste enough, according to thy desire, in any point, having turned and wound it in thy Imagination, for to gain some sweetness of Devotion, then pass on fair and softly to some other point or consideration, and all without forcing thy thoughts too much, or making too speedy haste to run over all the points of thy Meditation. For one point well pondered, is enough for once, and the other points may serve thee for another time.

Chap.

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C H A P. VI.

Of the Affections and Resolutions of our will, the Third part of Meditation.

1. **M**editation poureth out abundance of good motions in our will, or the affective part of our Soul: such as are the love of God, and of our neighbour; the desire of Paradise, and eternal glory; zeal of the salvation of Souls, imitation of the life of our Lord, compassion, joy, fear of judgment, of Hell, of being in the disgrace of God, hatred of sin, confidence in the goodness and mercy of God, shame and confusion for our naughty life past. In these and such like affections, our spirit must burst out, and extend and stretch it self as much as is possible.

2. Now thou must not content thy self with these general affections, be they never so fervent and holy, nor stand onely upon them, but descend to special and particular resolutions for thy correction and amendment. For example, the first word that our Saviour spake upon the Croſs, will doubtless stir up in thy Soul a good affection of imitation, and a desire to pardon thy enemies, and to love them for thy Saviours sake and example: but this general affection and desire is to small
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purpose, if thou add not to it a particular resolution, in this manner. Well, since my blessed Redeemer so lovingly did pardon these obstinate enemies of his, hanging upon the Cross, I will not hereafter be troubled or vexed when I hear my neighbour or my servant, or fellow N. use such or such taunting words against me : I will not be aggrieved at this or that despite, or contemptuous trick, that he or she doth use against me : but rather I will endeavour to say and do such and such a thing, to gain his good will, and to mollifie his anger or indignation conceived against me. And the like descent to particular purposes of amendment, must be made in all other general affections. By this means (*Philothous*) thou shalt correct and amend thy defects in very short time : whereas otherwise, by onely general effects and desires, amendment will be made, hardly and slowly.

C H A P. VII.

Of the Conclusion of the Exercise, and spiritual profit to be gathered out of it.

1. **L**ast of all, we must conclude our meditation by three Acts, which must be done with the greatest humility that we can. The First act is, Thanksgiving unto God for the holy affections and

and resolutions, or purposes, which he hath inspired into us: and for his goodness and mercy which we have discovered in the discourse of our meditation.

2. The Second act is an Oblation, wherein we present and offer unto God the self-same goodness and mercy of his, which we have tasted in meditating; the death also and passion, virtues and merits of his onely Son our Redeemer; and consequently with them, all the affections and resolutions which by his holy grace we made in our exercise.

3. The Third act is a Petition, or Supplication; in which we demand of God, and earnestly conjure him (as it were) to communicate and impart unto us, the graces, virtues, and merits of his dear Son, and to bless the Affections and Resolutions which we have made in his honour, and name, to the end we may faithfully put them in execution. After these three acts, we must pray for the whole Church of God, for our Countrey, Pastours, Parents and Friends. Lastly, I have advised that thou shouldest say the Lords Prayer, *Our Father*, &c. which is the general and necessary prayer of all the faithful.

4. To all these acts I have added, that thou shouldst gather a little Nose-gay of Devotion; my meaning in this may be un-

understood by this example. Such as have delighted themselves, walking in a pleasant Garden, go not ordinarily from thence, without taking in their hands, four or five flowers to smell on, and keep in their hands all the day after. Even so, when our mind hath spiritually recreated it self, by affective discoursing and meditation of some sacred mystery, we should cull out one or two points which have sound most pleasing to our taste, and most agreeable to our understanding, upon which we might busie our mind, and (as it were) mentally smell thereon all the rest of the day. And this must be done immediately in the self same place, where we made our Meditation, walking alone a turn or two, and binding those points in our memory, as we would do flowers in a little Nose-gay.

CHAP. VIII.

Some profitable Instructions and Advises for Meditation.

1. **A**bove all things (*Philothous*) when thou arisest from thy meditation, remember carefully the Resolutions and Purposes which thou hast deliberated, and made: endeavouring to put them in practise that very day. This is the chiefest fruit of Meditation, without which

which oftentimes, it is not onely unprofitable, but hurtful ; for vertues meditated, and not practised, do puff up the mind, and make us over-boldly presume that we be such indeed, as we resolved, and purposed to be: which doubtless is true, when our resolutions be lively and solid : but they are not such, but rather they are vain and dangerous, if they be not brought to practise and exercise. We must therefore use all means, and search out all occasions of executing our good purposes: so that, if in my meditation I resolved, by Gods grace, to win the minds of such as have offended me, by fair means, and sweet behaviour : I must cast this very day, how to meet with them, to salute them curteously ; or if I can not meet with them, to speak well of them, and to pray unto God for them.

2. At the end of thy exercise, take heed thou give not thy heart scope to range and wander : lest thou spill the delicious balm of good thoughts, and holy desires which thou hast received by prayer : My meaning is, that for some time after, thou keep thy self silent and quiet, and not presently with hastiness, but fair and softly, remove thy heart from thy prayer, to thy affairs : and in the very entrance into other business, endeavour to keep as long as is possible

sible, the feeling and taste of those good effects, which thou hast received in Meditation. Any man that had received some precious liquor in a fair Porcellan, or *China* Platter, to carry home to his house, would go with it fair and softly, never almost looking aside, but alwayes either before him; for fear, that by stumbling, he should marr all, or else upon his vessel, to see that he spill not the liquor which he so much esteemeth: Even so must thou do when thou hast ended thy Meditation; not distract thy self all at once, but looking simply before thee: as for example; If thou chance to meet with any whom thou art bound to hear or entertain, so that there is no remedy but thou must needs accommodate thy self to his conversation, yet look oftentimes also upon thy heart, that the precious liquor of holy prayer be not poured out, but the least that may be.

3. Accustom thy self to pass with facility and easiness, from prayer to all kind of business, which thy Vocation and Profession justly and lawfully requireth of thee, be they never so different from the affections which thou receivest in prayer. So let the Advocate learn to pass from prayer to pleading, the Merchant to his Traffick, the married woman to her huiwifry, and

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care of her family, with that sweetness and tranquillity, that their minds be never a whit troubled or vexed therewith. For since the one and the other, that is, Prayer and our necessary Occupations, are according to the will of God; we must learn to go from the one to the other with an humble and devout spirit, and follow the will and ordinance of God, both in the one and the other.

4. Many times immediately after Preparation, thy affection will be altogether fired, and inflamed, with Devotion to God: and then, *Philotheus*, thou must let go the bridle to thy affections, that they may run freely after the inviting of Gods Spirit, without keeping that method which I have set down. For although, ordinarily, Considerations ought to go before Affections and Resolutions: yet nevertheless, when the Holy Ghost poureth forth devout Affections, and holy Motions, into thy Soul, without discourse and consideration, thou must not then spend time in discoursing the points of thy exercise; for those discourses serve for no other end, but to stir up good Affections, which in this case, the Holy Ghost graciously stirreth up, and therefore need no discourse at all. In a word, whensoever good affects, and devout motions offer themselves unto thee:

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receive them presently, and make them room in thy heart, whether they come before or after all the Considerations proposed in thy exercise. Though I have placed in the above written examples of Meditation, the Affections in order after all the Considerations and points of discourse: I did it onely to distinguish more plainly and intelligibly the parts and acts to be used in Prayer: so that notwithstanding that order there set down, take this for a general Rule, never to refrain, or withhold thy Affections, once inflamed with any devout motion, but let them have their free course. And this is to be understood, not onely of the Affections following the considerations, but also of the 2. Acts of Thanksgiving, Oblation, and Petition, which may likewise be used amidst the Considerations, when they offer themselves fervently, although afterward, for the Conclusion of the Meditation, thou must repeat them again.

5. As for Resolutions and particular purposes drawn from those general Affections, make them alway after the Affections themselves, and about the end of thy exercise, before the conclusion of it. For if we should present unto our thoughts particular and familiar objects, in the heat of our Meditation and Affection,

they would put us in danger of cooling our Devotion, and to enter into distractions.

6. Amiddest these Affections and Resolutions, it is good to use Colloquies, or familiar talk, as it were, sometime with God our Lord, sometimes with our selves, with our own heart, with sinners, yea and with insensible creatures: as we see that holy *David* doth in his *Psalms*, and other devout Saints in their Prayers and Meditations.

C H A P. IX.

Of the dryness of Affection, which often happeneth in Meditating.

1. **I**F it chance thee to find no taste or comfort in thy Meditation: I charge thee, *Philotheus*, notwithstanding, to be in no sort troubled or vexed therefore; but in such occasions, sometimes open the door to vocal Prayers, and with devout words, in the best manner thou canst, complain of thy self unto our Lord; confess thy unworthiness, desire him to be thy helper, and say unto him these words of *Jacob*; *I will not leave thee, Lord, until thou give me thy blessing*: or those of the *Cananean woman*: *Yes indeed Lord, I am a dog, but yet dogs eat the crumbs that fall from their Masters Table*. Other times take

take some spiritual book in thy hand, read it with heed and attention, until such time as thy spirit be awakened, and re-established in it self again : stir up thy heart other times with corporal gestures of outward Devotion, prostrating thy self upon the ground ; which exterior act is onely to be used, when thou art retired alone into some secret Closet.

2. But if after all this thou obtain no comfort, be the dryness and barrenness never so great, afflict not thy self with it, but persevere constantly in as devout a manner as thou canst, before Almighty God. How many Courtiers be there, that go a hundred times in the year into the Princes Chamber, without hope of once speaking to him, onely to be seen of him, and that he may take notice of them, that they endeavour to shew their duty to him : So must we, my dear *Philotheus*, come to the exercise of prayer, which is, as it were, Gods Chamber of Presence, purely and meerly to do our duty, and testify our fidelity. If it will please his Divine Majesty to talk with us, to entertain himself with us by his holy Inspirations and interior Consolations, it will be doubtless an inestimable honour to us, and a pleasure above all pleasures : but if it please him not to do us this favour, leaving us with-

out once speaking unto us, no otherwise then if he saw us not, or if we were not in his presence : we must not for all that go our way grumbling, or melancholy but continue still patiently, and with devout behaviour, in the presence of his Sovereign goodness. And then, without fail, our perseverance will be acceptable unto him, he will take notice of our constancy and diligence, so that another time, when we shall come before him, he will favour us, and pass his time (as we may say) with us in heavenly consolations, and make us see and taste the beaurty and deliciousness of holy prayer. And although he should not shew as this favour, let us content our selves, *Philorheus* : It is an over great honour for such filly earthly worms as we are, to be in his sight and presence.

C H A P. X.

A Morning exercise.

BESIDES this main exercise of mental prayer and Vocal, which thou oughtest to perform once every day, there be five other sorts of shorter prayers, which be, as it were, helps, and branches of the other principal exercise : amongst which the first is that which we use to make every Morning, as a general preparation
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to all the works and actions of the day, which thou must make in this wise.

1. Give thanks and adore God profoundly from thy heart, for the favour that he hath done thee, in preserving thee the night passed, from all kind of dangers: and if in that time thou have committed any Sin, crave pardon of him humbly for it.

2. Consider that this present day ensuing is lent unto thee, that in it thou mayst, by living well, gain the day that is to come, of Eternity in Heaven: and make a steadfast purpose to employ every part of this day to this intention.

3. Forecast with thy self, what Affairs, what Occupations, and what occasions, thou shalt encounter withall this day, to serve God, and what Temptations may befall thee to offend him, either by anger, or by vanity and lightness, or by any other kind of disorder: and prepare thy self with a holy resolution, to employ diligently those means and occasions, which shall occur to serve GOD, and profit in devotion: as also on the other side, dispose and arm thy self carefully, to eschew, resist, & vanquish, that which may present it self against thy salvation, and against Gods honour and glorie. Now it is not enough to make this resolution, thou
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must withall prepare the particular means to put thy purpose in execution: for example; if I foresee that I am to treat of some businesse with one that is subject, and prompt to choller, I will not onely resolve my selfe to offend him in no wise, or fall at variance with him, but I will likewise prepare curteous words to prevent him sweetly withall; or the assistance and company of some person that may stay and temper his condition. If I foresee that I mean to visit some sick bodie, I will dispose of the hour, the assistance, and the comfort, which I am to go to him; and so forth of all other occasions.

4 This done, humble thy selfe reverently before God, acknowledging, that of thyself thou canst do no one thing of those which thou hast deliberated, be it to avoid evil, or to do good. And therefore (as if thou heldest thy heart in the hand) offer it with all thy good designments unto the Divine Majesty, intreating him to take it into his protection, and to strengthen it, and to bless thee with good success in his service, using these or the like interior words: O my Lord and God, behold here, I offer into thy hands, this my poor miserab'le heart, that through thy goodness, hath conceived many pious affe.

affections. But alas, it is of it self too castrif and feeble, to execute the good which it desireth, unless thou impart unto it thy heavenly blessing : which for this end I humbly crave of thee, O Father of goodness, by the merit of the passion of thy Son, unto whose honour I consecrate this day following, and all the residue of my life.

4. All these Spiritual acts and affections must be done briefly, and feelingly, before thou step out of thy Chamber, if it be possible : that by this holy prevention, all that thou art to do the whole day following, may be bedewed and watered with the blessing of God. And I pray thee, my *Philotheus*, never omit this exercise,

C H A P. XI.

An exercise for Evening, and of the examination of our Consciences before bedtime.

1. **A**S before thy corporal dinner in the Morning, thou must make a spiritual dinner for thy Soul by Meditation : So likewise before thou give thy body his supper, provide a little supper, or at least wise a spiritual Collation for thy Soul. Gain then so much time from other affairs, a little before supper time,

as may suffice to prostrate thy self before God and to recollect thy spirit, before Christ crucified (whom thou mayest represent unto thy self, by a simple consideration, and an inward view of thy mind) kindle again the fire of thy morning-Meditation, by lively aspirations, humiliations, and loving Ejaculations upon this beautiful Lord and Saviour of thy soul: Or else, by repeating the points of thy Meditation, in which thou seekest most savour, or by stirring up thy Devotion by some new spiritual object, according to that which thou best likest.

2. Touching the examination of our Conscience, which must alway be done immediately before we go to bed: every one knoweth how it is to be performed.

1. We give thanks to God, for having preserved us the day past.

2. We examine carefully how we have behaved our selves in every hour of the day: and to do this more easily, we must consider where, with whom, in what, and how long, we have been employed.

2. If we find by our examination, that we have done any good, we must give God thanks therefore, by whose grace we did it: and contrariwise, if we find our selves guilty of any evil, in thoughts, words, or deeds, we must ask pardon of his infinite mercy

mercy, with a true resolution and purpose, to amend it carefully.

4. After this, we commend unto his Divine providence our Soul and Body, the holy Church, our parents, friends, and family: And so with the blessing of God, we go to take our corporal rest, which he hath ordained for us.

This exercise must never be forgotten, no more than the other morning-exercise before mentioned: for by that of the Morning, thou openest the windowes of thy Soul to the Sun of Justice: and by this of the Evening, thou shuttest them warily, against infernal darkness.

CHAP. XII.

Of the spiritual retyring of the Soul.

IT is in this place (my dear *Philothous*) that I most affectuously desire thee to follow my counsel: for in this article consisteth one of the most assured means of thy spiritual advancement.

1. As often as thou canst in the day time, recal thy Soul home to her withdrawing chamber, there to appear in the presence of God, by one of those four means which we set down in the 2. chap. of this 2. Part: and consider what God doth, and what thou dost: and thou shalt find

find his eyes turned to thee wards, and perpetually fastned upon thee, by an incomparable love. O my God (mayest thou say) wherefore do not I look always upon thee, as thou alwayes lookest upon me? Wherefore thinkest thou so much upon me, O my Lord? And wherefore think I so little upon thee? Where be we? Whither wander we, O my Soul? Our proper place is God himself; and whither do we straggle, and run abroad?

2. As birds have their nests upon Trees to retire themselves unto, when they stand in need; and Deer have bushes and thickets, to hide and shrowd themselves, and to take the coolness and shadow in the summer heat: even so, my *Philobus*, should our hearts choose out every day some place, either upon the mount of *Calvary*, or in the wounds of our Redeemer, or in some other place near him, there to make our spiritual retreat at every occasion; there to recreate and refresh our selves amidst the turmoil of exteriour affairs; there to be as in a fortress, to defend our selves against the pursuit of ghostly temptations. Blessed is that Soul that can unfeignedly say to God, *Thou art my house of refuge, my secure rampire, my covert against rain and tempests, and my shadow and shelter against heat.*

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2. Remember then (*Philothemus*) to make every day sundry retreats and retyrings into the solitary closet of thine heart, whiles thou art outwardly busied in temporal affairs and conversations; for this mental or spiritual solitariness, cannot be hindred by the company of such as are about thee, for they are not about thy heart, but about thy body; thy heart for all their presence, remaineth alone by it self, in the presence of God. This is the retreat that King *David* made oftentimes amidst so many occupations, as the cares of a Kingdom bringeth with it. So he signifieth in a thousand places of his Psalms; *O Lord, for me, I am alwayes with thee: I behold God alwayes before me: I have lifted up mine eyes to thee, O my God that dwellest in Heaven: mine eyes be alwayes toward God.* And again, it is certain this inward retreat is not so hard to make many times a day, since our conversations ordinarily are not important, but one may sometimes break them off, and with-draw his heart to retire it into this spiritual solitude.

3. Accustom thy self then to with-draw thy self often into thy self, where, sequestred from all men, thou mayest, heart to heart, deal in thy Soul with Almighty God, and say with *David*; *I have been made like the Pelican in the wilderness,*
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like the night-Raven or Screech-owl within the house: I have watched, and been like the solitary sparrow in the roof of the house. Which words (besides their literal sense which telleth us, that this great King took some hours from other affairs, to spend in the solitary contemplation of spiritual things) do moreover shew us in their mystical sense, three excellent retreats, and as it were 3. devout eremitages, wherein we may exercise our solitariness; imitating our Lord and Saviour, who upon the Mount of *Calvary*, was like a Pelican in the desert, that quickeneth her dead chickens with her own blood: In his Nativity in the forsaken stable, he was like the Screech owl in a ruinous house, weeping and bewailing our sins and offences. And at the day of his Ascension, he was like to the Sparrow, retyring himself, and flying up to Heaven, which is (as it were) the roof of the world. And in all these three places, may we make our spiritual retreat, even amidst the labours and turmoils of our exteriour occupations.

6. Noble *Elzear* Count of *Arian*, in *Provence*, having been long absent from his devout and chaste *Delphina*: she sent expressly a Messenger unto him, to know of his health: and the blessed Count made but

but this answer; I am very well (my dear Wife:) but if thou desirest to see me, seek me in the wide wound of my blessed Saviour Christs side, for there I dwell, and there thou shalt find me, otherwise thou shalt search for me but in vain. This was a right Christian Spirit indeed.

C H A P. XIII.

Of Aspirations, Ejaculatory prayers, and good thoughts.

1. **V**VE retire our selves into God, because we aspire unto him: and we aspire unto him, to retire us into him, so that the aspiring of the Soul unto God, and the spiritual retreat, do mutually entertain one another, and both of them proceed and issue from holy thoughts.

2. Aspire then very often from the bottom of thy heart unto God (O my *Philothous*) through brief and short, yet burning and inflamed, desires, darted from thy Soul: admire his beauty; call upon him for his assistance; cast thy self in spirit at the foot of the cross; adore his goodness; question with him often about thy Salvation; give thy Soul unto him a thousand times a day; fasten the inward view of thy Soul upon his inestimable sweetness; stretch forth thy hand unto him

him, as a little child doth to his fa her, that he may condu&t thee ; place him in thy bosom like a sweet-smelling posie ; plant him in thy Soul , like an encouraging standard : finally, make a thousand sorts and diversities of motions in thy heart, to enkindle the love of God within thee, and to engender in thy Soul a passionate and tender affection of this Divine Spouse. Thus are ejaculatory prayers made, which the great St. *Austen* so carefully counselled the devout Lady *Proba* to use. O *Philothheus*, our spirit once giving it self intirely to the Company, hanr, and familiarity, of his God, must needs be all perfumed, with the odoriferous ayr of his perfections.

3. This exercise is nothing hard or uneasy: it may be interlaced with all our occupations, without any hindrance of them at all: for whether we retire our selves spiritually, or whether we use onely these fervent desires and darts of devout love, we do no other thing, but make certain short digressions, which cannot hinder, but rather help forward, the prosecuting and performance of the affairs which we were about. The weary Pilgrim that taketh a little Wine to comfort his heart, and refresh his mouth, although he make some little stay in drinking, breaketh not off his journey for all that stay, but gaineth
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eth more force to end it the more speedily, he onely resting, to travel afterwards so much the better.

4. Many Authors have gathered together abundantly, store of a pirations, which out of all doubt are very profitable ; but in my judgment, it is better, in this case, not to bind thy self to any form of words, but onely pronounce either in heart, or by mouth, those words that fervent and holy love shall, upon the occasion suggest unto thee; for true love will furnish thee with as many as thou canst desire. True it is, that there are certain words, which have a particular force and efficacy to content and satisfy the heart in this behalf: such are the sighs, passionate complaints, and loving exclamations, that are sown to thicke in the Psalms of *David*; the often invocation of the sweet and the delightful name of Jesus, the loveing passiges which be expressed in the *Canticle of Canticles*, and spiritual Songs, do also serve for this end and purpose, when they be sung with attention.

5. To conclude, as they that be enamoured with humane and natural love, have almost alway their thoughts fixed upon the person beloved, their heart full of affection towards her, their mouth flowing with her praises, when their beloved is absent

sent they loose no occasion to testifie their passions, by kind Letters, and not a Tree do they meet withail, but in the Bark of it they engrave the name of their Darling : even so, such as do love God fervently, can never cease thinking upon him, they draw their breath onely for him: they sigh and sorrow for their absence from him, all their talk is of him, and, if it were possible, they would grave the sacred name of our Lord Jesus upon the breast of all the men in the World.

6. And certainly all Creatures do invite them to this, and not one but, in its kind, declareth unto them the praises of their beloved : and, as *St. Augustine* saith, All things in this World speak unto us with a kind of language, which though dumb, in that it is not expressed in words, yet, intelligib'y enough, in regard of their love : for all things provoke us, and give us occasion of good and godly thoughts, from whence afterward do arise many motions and aspirations of our Soul to God. Behold a noble example hereof: *St. Gregory* Bishop of *Nazianzen*, (as himself relateth) walking upon the Sea shore, and considering how the waves, floting on the sand, left behind them many little cockle-shells, perewinckles, stalks of hearbs, little oysters, and much other such kind

kind of stuff which the Sea cast up, and spit as it were, upon the shore; and then returning with other waves, swept them away, and swallowed them up again, while in the mean time the rocks round about him remain immoveable, though the billows never so rudely beat upon them: out of this sight and consideration (I say) *St Gregory* deduced this godly cogitation; that feeble and weak minded men, like cockle shells, and stalks of rushes, suffer themselves to be tossed up and down, and carried sometime by affliction, sometime by consolation, living alwayes at the mercy of the unconstant waves of Chance and Fortune, but that great and well grounded courages, persevered stable, and unmoved against all kind of storms and tempests: and then presently out of this thought, he drew and derived those aspirations and affections of holy *David*: *Save me O Lord, for the waters have pierced even to my very Soul. O Lord deliver me from the depth of these waters. I am plunged in the depth of the Seas and the Tempest hath overwhelmed me.* For at that time this glorious Saint was in great trouble, by the wicked Usurpation which *Maximus* intended over his Bishoprick. *St Fulgentius* Bishop of *Ruspa*, being present at a general Assembly of the

the Nobility of *Rome*, to whom *Theodoricus* King of the *Goths* made an Oration, and marking the splendor of so many worthy Lords, gathered together, and ranked each one according to their Estate and quality : O God (said he) how beautiful and Gorgeous is the Heavenly *Hierusalem* above, seeing that the earthly *Rome* here below is so glorious in her Pomp and Majesty ? And if in this transitory World the lovers of vanity be permitted to shine in such prosperity : what glory, what felicity is reserved and laid up in the World to come for the true lovers of virtue and verity ? St. *Anselme* Archbishop of *Canterbury*, whose birth hath highly honoured these Mountains of ours, was admirable in the practise of these good thoughts. A Leveret, started, and fore pressed by hounds, as this holy Prelate went on a journey, ran under his Horse, as to the best place of refuge that the imminent danger of death suggested ; and the hounds barking round about, durst not presume to vio'ate the Sanctuary, to which their prey had taken recourse : a sight truly very extraordinary, whereat when all the train laughed, great St. *Anselm* weeping and sighing, said ; Ah, said he, you laugh at the matter, but the poor beast laugheth not ; the enemies of
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the Soul (combated and ill handled on all sides by multitudes of Temptations and Sins) do expect and besiege her at the narrow passage of death: and she, wholly affrighted, seeketh succour and refuge on every side, the which if she find not, then do her ghostly enemies laugh and mock at her; which when the good Bishop had said, he went on sighing forward in his journey. St. Basil the great saith, That the Rose among the Thorns and Bryars, seemeth to make this exhortation to men; *Whatsoever is most pleasant in this World, O mortal men, is mingled with sorrow: nothing is pure & unmixt: griefs are companions of mirth, and widowhood of marriage, and care of education is joyned with fertility and abundance of children, shame follows glory, expences wait upon honours, disgust is the launce of delicate dishes, and sickness joyned with health. A fair flower is the rose (saith this holy man) but yet it filleth me with sadness, putting me in mind of my sin, for which the earth hath been condemned to bring forth Thorns and Bryars.* A devout Soul beholding the sky and the stars in a fair moonshine night, represented in a clear fountain, O my G d, (said she) these self-same stars shall one day be under my feet, when thou shalt vouchsafe to lodg

lodg me in thy holy Tabernacle; and as the stars of Heaven are represented in this fountain upon earth: Even so all men of this earth are lively represented in Heaven in the living well of the divine charity. Another Soul seeing a river swiftly flowing, cryed out in this manner: My Soul shall never take rest, untill she be swallowed up in the boundless Sea of Deity, from whence she had her beginning. Another considering and viewing attentively a pleasant brook, upon the bank whereof she kneeled to pour forth her prayers, was rapt into an exceeding extasie, repeating oft-times to her self these words: Thus sweetly and pleasantly floweth the grace of my God unto our hearts, as this little river danceth down his Channel. Another looking upon the fruit Trees of an Orchard, which were all bedecked with their timely blossoms, sighed and said, Ay me wretch that I am, wherefore am I alone without blossom or bud in the Orchard of holy Church? Another seeing little Chickens gathered together under their Mothers wings, that sat lovingly couring over them: O Lord (said he) preserve us under the wings of thy Divine providence. Another looking upon the *Heli-tropium*, that openeth and shutteth his leaves with the rising and setting

ring of the Sun: when shall the time be (said he) O my God , that my Soul in this manner shall wholly follow the invitement of thy goodness, and attraction of thy holy spirit? Another seeing the flowers which we call *Pansies*, fair to the eye, but without any sweet odour : Ah (said he) such are my thoughts, such are my deeds, fair in conceit and shew, but in effect fruitless and unprofitable.

7. See (my *Philothous*) how easily and readily a man may draw good thoughts and holy inspirations from all things, great and small, that are presented to our senses and understanding in the variety of this mortal life. Most unhappy be they which do turn aside the Creatures from their Creator, to change and apply them to sin. And happy are they that turn all the Creatures to the glory of their Creator, and do employ their fading vanity to the honour of the everlasting verity. My custom (saith St. *Gregory Nazianzen*) hath been alwayes to accommodate and apply all things to my spiritual profit. Read the Epitaph or funeral Sermon which St. *Hierom* hath made in honour of holy St. *Paula*, for it is worthy the reading, to see how it is all mixed with sacred affects, aspirations, and devout conceits, which that blessed Matron was wont to draw from all
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occasions and occurrences whatsoever.

Well then, in this exercise of spiritual retyring and ejaculatory prayers fervently darted from an enflamed desire, consisteth the great work of *Devotion*; and this exercise may supply the want of all other prayers: but the want of it cannot almost be repaired by any other exercise: without it we cannot well lead a contemplative life, and but badly perform the active life: without it repose is but idleness, and labour is but drudgery: therefore I charge and conjure thee of all love, to embrace this exercise from thy heart, and never to omit it, or leave it off.

C H A P. XIV.

Of the Blessed Sacrament.

1. **H**itherto I have not spoken any thing of the Sun of Spiritual Exercises, I mean the Blessed Sacrament of the Lords Supper, the center of Christian Religion, the heart of *Devotion*, and soul of Piety; an unspeakable mystery comprehending in it the bottomless depth of Gods Charity, and by which God uniting himself really to us, liberally communicates his Graces and Favours.

2. Prayer made in union of this Divine Sacrament hath an unspeakable force, so that the Soul by it aboundeth with Heavenly

ly favours as leaning on her well-beloved, who filleth her so full of odors, and spiritual sweetness, that she resembleth a pillar of smoak proceeding from aromatical wood, myrrh, incense, and all the powders of sweetest perfumes, as it is said in the *Canticles*.

3. Use then all diligence to assist frequently at this Blessed Sacrament, that thou mayst joyntly with the Minister commemorate the Sacrifice of thy Redeemer unto God his Father for thy self, and for all the Church. The Angels of Heaven (as St. *John Chrysostom* saith) are alwayes present in great numbers to honour this mystery; and we being present with the same intention, cannot but receive many favourable influences by such a Society. The Choristers of the Triumphant and militant Church unite themselves to our Lord in this Divine action, that with him, in him, and by him, they may ravish the heart of God the Father, and make us owners of his mercy. O what felicity enjoyeth that soul which doth contribute her devout affections for so pretious and desirable good ness.

4. If upon some urgent necessity thou be forced to be absent from the Blessed Sacrament, at least send thy heart thither to assist there with a spiritual presence. At

Sometime then of the Morning go in spirit (if thou canst not otherwise) to the Church, and there unite thy intention with that of all faithful Christians ; and use the same interiour actions in the place where thou art which thou wouldest use if thou wert really present at the Office of the Holy Communion. What particular Meditations and demeanor are suitable to this Office, whether really or spiritually performed may be understood from other Books of this subject, as the *Whole Duty of Man*, &c.

5. The General Duty in short is, to give thanks to his Divine Majesty for his Incarnation, Life, Death and Passion, and for the Love which he witnesseth to us in this Holy Sacrament : beseeching him, upon this occasion, to be ever merciful to thee, to thy parents and friends , and to the whole Church ; and humbling thy self from the bottom of thy heart, to receive with Devotion the Heavenly blessing which our Lord giveth to thee by the means of his Officer.

C H A P. XV.

Of other publick and common exercises.

- I. **B**ESIDES all these exercises (*Philonthens*) on Holy-dayes, and Sundayes thou must be present at the
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Ecclesiastical office of the Morning prayer, and Even-song, so far forth as thy state and opportunity will permit. For these dayes be dedicated unto God peculiarly, therefore in them thou must perform many more acts of his honour and worship than upon other dayes. So doing thou shalt feel a thousand diversities of pleasures in thy Devotion, as *St. Austen* did, who confesseth of himself, that when he was present at the Church-service in the beginning of his Conversion, his heart did melt in sweet content, and his eyes overflowed with tears of Devotion. And (to say the verity once for all) there is ever more comfort to be gained at the publick service of the Church, than in our other particular actions. God having so ordained, that the Community be preferred before all kind of particularity, who also is much more glorified by the union and contribution which we make with our brethren and neighbours in good works and devout exercises.

2. The like do I say of all other kind of publick prayers, and acts of Religion: which (as much as is possible) we should honour and grace with our example, for the edification of our neighbour, and our own soul, and for the common intention both of the Church and all the faithful.

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C H A P. XVI.

How we ought to hear and read Gods holy word.

1. **B**Ear alwayes an especial Devotion to the word of God, whether thou hear it in a familiar discourse, among thy spiritual friends, or at a publick Sermon in the Church: hear it alway with attention and reverence, and make thy profit and commodity of it, to thy uttermost power: suffer it not to fall upon the ground, but receive it thankfully into thy heart, as a sovereign balm; imitating in this the blessed Virgin, who kept carefully in the Treasure-house of her heart, all the words which she heard spoken in praise of her Son. Remember that our Lord esteemeth of the words which we speak to him in our prayers, according as we esteem of those which he speaketh unto us in holy Sermons.

2. Have still lying by thee some good Book of Devotion, as St. *Augustines* Confessions, St. *Hieroms* Epistles, and such like. Read every day a little in some one of them, with great Devotion, as if it were a letter missive which some Saint in Heaven had sent unto thee, to shew thee the way thither, and to encourage thee in thy journey.

13. Read

3. Read also the lives of holy men, in which, as in a mirrour, thou mayest see the portraiture of Christian perfection: and accomodate all their actions to thy own profit, according to thy vocation. For although very many actions of holy men be not absolutely imitable by such as live in the World; yet all of them may be in some degree followed, either near or far off.

C H A P. XVII.

How to receive Inspirations.

1. **V**VE call Inspirations all those inward allurements, motions, reproaches, remorse, lights and knowledges, which God worketh in us, preventing our heart with his blessing, through his fatherly care and love of us, to the end he might awake us to vertue to heavenly love, to good resolutions, and in a word, to all those things which lead and direct us to our everlasting good. These Inspirations, in the Scripture, the Bride-groom calleth knocking at the gate, and speaking to the heart of his Spouse, to awake her when she sleepeth; to cry and call her when she absenteth herself; to invite her to his hony, and to gather Apples in his Orchard, and flowers in his Garden; to sing, and cause to sound

her sweet voice to delight his ears.

2. I need a comparison to declare my meaning. Three things are required to the matching, or striking up of a marriage, on the maidens behalf that must be married. First, the party is propounded unto her: Secondly, she likes of the proposition: Thirdly, she giveth her consent. So likewise God intending to work in us, by us, and with us, some act of Charity, First of all he proposeth it unto us by Inspiration; Secondly, we accept it with Delight; and Thirdly, we give our full Consent unto it. For as to descend unto sin, there are three steps or degrees, Temptation, Delight, and Consent: so there are three other stairs to ascend unto grace and vertue; Inspiration, which is opposite to Temptation; the Delight felt in the inspiration, contrary to the delight taken in dallying with the Temptation; and Consent to the Inspiration, contrary to the Consent given to the Temptation.

3. For though the Inspiration should endure all our life long, yet should we not be acceptable unto God, if we took no delight nor contentment in it; nay, contrariwise, his divine Majesty would be highly offended with us, as he was with the Israelites, with whom he had been labouring forty years (as he saith himself)

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and soliciting their conversion, in all which time they would not give ear unto him : whereupon he sware against them in his wrath, that they should never enter into his rest. So likewise, the Gentleman that had long time served his Mistress, should be much disoblighd, if after all this, she would in no case harken to the marriage which he desired.

4. The pleasure which one taketh in inspirations, is a great advancement to the glory of God, and by it one beginneth already to please his divine Majesty. For although this delight be not as yet a perfect and resolute consent, yet is it an assured disposition thereto. And if it be accounted a good sign to take pleasure in hearing the word of God preached, which is (as it were) an exterior inspiration : it is also no doubt an acceptable thing, in the sight of God, to feel a delight in his internal Inspiration. Such was that pleasure whereof the Spouse speaketh, when she saith : *My soul was melted with pleasure so soon as my beloved spake.* And so the Gentleman is highly content with his mistress whom he serveth, and taketh it for a great savour when he seeth that she takes delight in his service.

5. But to conclude, the consent is that which bringeth the vertuous act to its full

perfection: for if after the inspirations of God received, and delight taken in the inspiration, we refuse notwithstanding to give our consent unto God, we are extremely ungrateful, and offend excessively his divine Majesty: for in so doing, manifestly there appears a more disdainful contempt in our refusal. So happened it to the Spouse in the Canticles: for though the delicate voice of her beloved had touched her with hearts ease, and holy delight: yet she would not open him the door, but excused her self with a frivolous reason, whereat her Love, justly displeased, went his way, and left her alone. So the Gentleman after long suit to his Mistress, and service accepted, if he should notwithstanding be shaken off and despised, should have much more occasion of discontent than if his service had not at all been accepted, or favoured.

6. Resolve then (my *Philothous*) to accept with all thy heart the inspirations which it shall please God to send thee, and when they arrive at the door of thy heart, admit them as Embassadours from the King of Heaven, who desireth to make a contract of marriage with thee: make much of their Embassage, ponder well the love of him that vouchsafeth to inspire thee, and esteem of the inspiration as a
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message from so great a King as God himself. Consent to the motion which he inspireth and propoundeth, but with a perfect, constant, and resolute consent, that admitteth no wavering, or doubting. For so God Almighty, whom thou canst not oblige with all thy forces, will notwithstanding lovingly hold himself obliged unto thee for thy affection.

7 Before thou give plenary consent to those inspirations, which propound unto thee important matters, or extraordinary motions, least thou be deceived, ask counsel of thy Guide, and spiritual master, that he may warily examine whether the inspiration be true or false: for oftentimes the enemy perceiving a soul prompt and willing to consent to good inspirations, proposeth traiterously of his part, as if they came from God, false Inspirations to deceive her: but he can never compass his drift, so long as she with humility obeyeth her conductor.

8. Thy consent being given, thou must procure with all good endeavour the effect for which thou gavest consent, and go about diligently to put the inspiration in execution, which is the height and perfection of true vertue: for to have consented in heart, and not to attain to the effect and fruit thereof, would be even as

if one should plant a vine, and not desire that it should fructifie. To all this the Morning Exercise, and Spiritual Retreat which I have described, do serve exceedingly: for by those means, as by ordinary fore-casts, and preventions, we prepare our selves not onely in general, but in particular also, to execute all the good we can.

CHAP. XVIII.

Of the Confession of our sins to God.

1. **O**UR Saviour hath left in his Church Confession, or Repentance, that in it we may wash our selves from all our sins, whensoever we are defiled with them: Suffer not thy heart (my *Philothens*) any long time to continue soiled with the ordure of sin, since thou hast so easie remedy to cleanse thee withall.

2. The Lyonness having lain with the Leopard, goeth presently to some brook to wash away the stink which that disloyal fact of hers leaves in her body, least her Lyon finding it by the smell, should be offended therewith. The soul which hath consented to sin, should feel a horreur and abomination of her self, and procure to wash away that filth as soon as may be for reverence and respect of the eyes of Gods divine Majesty which behold her. And what

what should make us to dye this ghostly death, having so sovereign a remedy to revive us?

3. Confess thy sins humbly and devoutly: for by Confession thou doest not onely receive Absolution of thy sins, which thou mayest then confess, but also joyntly great force and vigor to avoid them hereafter, and a clear light and knowledg to judg and discern them, and abundance of heavenly grace to repair all the damage which thou hast incurred by them. By Confession thou practicest the noble vertues of humility, obedience, simplicity, and charity. In a word, in this onely act of Confession, thou exercisest more vertues then in any other whatsoever.

4. Procure alway to bring with thee to Confession, a true sorrow, and abomination of the sins which thou wilt confess, be they never so little: and a firm settled Resolution to amend them hereafter. Many of custom confess their small sins in a kind of bravery, not purposing at all to amend them, continuing therefore all their life charged with the burden of them, and loose by that means infinite benefits and graces of the spirit. If then thou confess to have lyed in a matter of small importance, without harming any man, to have spoken some inordinate or idle word, or

to have played over-much : repent thy self heartily for these sins, and purpose in very deed to amend. For it is a great abuse to confess any kind of sin, be it great, or be it small, without any will or desire to be purged and cleansed from it, since Confession was instituted for no other end, but to purifie us from sin.

5. Make not those accusations which many do of custom : I have not loved God so well as I ought : I have not prayed with so great Devotion as I should : I have not made much of my neighbour, as I ought to have done : I have not received the Sacrament with so great reverence as I ought, and such like, and nothing else : (for all the men upon earth may say the same in their Confession) But consider also what particular subject or cause thou hast to accuse thy self in that general manner ; and when thou hast discovered it, then accuse thy self of that default simply and plainly. For example : When thou accusest thy self not to have cherished thy neighbour as thou oughtest to have done, peradventure, because having seen some poor body in great necessity, whom thou mightst easily have succoured and comforted, thou diddest neglect that good occasion of doing that work of mercy. Well then, in this case accuse thy self

self thus in particular, having seen a poor man in necessity, I did not assist him, as I could well have done, through my meer negligence, or hardness of heart, or contempt, or ill will born to the party; or according as thou knowest the occasion of the default. So likewise accuse not thy self onely, that thou hast not prayed unto God with such Devotion as thou oughtest; but if thou hast admitted any voluntary distractions, or neglected to take convenient place, due time, and leasure requisite for attention in prayer, accuse thy self with all plainness and simplicity of that particular cause of thy default, not alledging those general terms which make the confession neither hot nor cold.

6. Think it not enough to confess thy smaller sins, but accuse thy self also of the motive which induced thee to commit them. For example: Be not content to say, thou hast lyed without endamaging any person; but declare whether it was for vain-glory, to praise, or to excuse thy self: or for vain mirth, or for wilful stubborness. If thou have sinned in gaming, expresse whether it were for greediness of lucre, or for conversation and company sake, and so forth of other sins. Declare to God likewise how long thou hast persevered in the sin which thou
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to have played over-much: repent thy self heartily for these sins, and purpose in very deed to amend. For it is a great abuse to confess any kind of sin, be it great, or be it small, without any will or desire to be purged and cleansed from it, since Confession was instituted for no other end, but to purifie us from sin.

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confessest; for continuance of time is a circumstance notable increasing and aggravating the guilt of the sin; because there is great difference berwixt a light vanity, or foolery, that presently is given over, and laid aside, or which slippeth into our spirit for some quarter of an hour: and one, wherein our heart hath continued for two or three dayes. We must then confess the particular fact, the motive, and the continuance, of our sins.

7. Spare not to say plainly, to declare purely, the quality of thy offence; as the cause, subject, or occasion which thou hast taken to be angry, or to support and maintain one in his fault. For example: A certain personage to whom I bear no liking at all, by chance speaketh to me some merry word in jest, and I construe it in the worst part, rising into choler for it: whereas if an other man that had been more agreeable and acceptable unto me, had spoken a shrewder word, I should have taken it in good part. In such a case I will not omit to say: I have used cholerick and angry speeches against a certain person, taking in ill part at his hands some words which he spake unto me, not so much for the quality of the words in themselves, as for the little good will or liking I had to the party that spake them. And
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if it were moreover needful to expresse the very angry terms used against that party, to declare thy self the better, I think it were good to expresse them: for accusing thy self so plainly and clearly, thou doest not onely discover the fault committed, but with all the naughty inclinations, customs, habits, and other roots of sin, by which means the state of thy Conscience and the suitable remedies will be best understood.

8. Take diligent heed of many covert sins, which reign so secretly and insensibly in our Consciences, that we scarcely perceive or discover them: And that thou mayest find them out, and know them when thou meetest with them, read attentively the 27. 28, 29, 33. and 36 Chapters of the Third Part, and the 8. Chapter of the Fourth Part.

C H A P. XIX.

Of frequenting the holy Communion.

- I. **I**T is said that *Mithridates*, King of *Pontus* having invented the *Mithridate*, so strengthened his body by the means of the same, that endeavouring afterward to poyson himself, so to avoid the servitude of the Romans, he could not possibly do it. Our blessed Saviour hath instituted the venerable Sacrament of the Eucharist,

Eucharist, which containeth verily, though spiritually, his Flesh and his Bloud, to the end that he that eateth it worthily should live eternally. Whosoever then shall use it often with sincere Devotion, so confirmeth his health, and securerth the life of his soul, that it is almost impossible he should be empoysoned with any kind of naughty affection. One cannot be nourished with this flesh of life, and yet live in affections of death. Man, dwelling in the terrestrial paradise, might have avoided corporal Death, through the vertue of the Tree of life which God had planted there: so good Christians in the Church of God may avoid spiritual Death, through the efficacy of this Sacrament of life. If the tenderest fruits that be, and most subject to corruption, as Cherries, Strawberries and Apricocks, be preserved easily all the year long, being consitted in Sugar, or Honey: it is no wonder that our hearts, though never so frail and feeble, be preserved from the corruption of sin, when they be candied and sugred with the incorruptible flesh and bloud of the Son of God. O *Philotheus*, those Christians that must be damned for their naughtiness, will be without reply, when the just Judge shall make them see the wrong that they did themselves, to incur spiritual death: see-

seeing it was so easie a thing for them to maintain themselves in life and health, by the Sacramental manducation, or eating of his body, which he had left unto them for that end. Miserable wretches (will he say) why would ye needs dye, having the fruit and food of life at your command.

2. *To receive the Communion of the Eucharist every day, neither do I commend nor discommend: but to communicate every Sunday I would wish it, and would exhort every one so to do, if his soul be without any affection to sin.* These be the very words of St. *Augustine*, with whom I likewise, neither blame, nor praise absolutely, those that Communicate every day: For the disposition requisite for such frequent use of the holy Communion requiring such exactness; it is not good to counsel it generally, or commonly to all. And because even this exquisite and exact disposition may be found in many good souls; it were not well done to divert and dissuade generally all men from it, but this must be handled and ordered by consideration and knowledg of the inward estate of every one in particular. It were no wisdom to counsel every one without any distinction, to frequent Communion every day: and it were impudency on the
other

other side, to blame anyone for it; especially if he follow therein the advice of any worthy and discreet director,

3. But St *Augustine*, as thou hast heard, my *Philothous*, exhorteth and counselleth very earnestly to Communicate every Sunday: follow his counsel then, and do so, as near as is possible.

4. Yet many lawful impediments may befall thee, not on thine own part, but of theirs with whom thou livest, which may give occasion to a discreet conductor to forbid thee to Communicate often. As for example: if thou live in any kind of subjection, and those to whom thou owest this subjection, reverence, or obedience, be so ill instructed in affairs of the soul, or so way-ward, that they be troubled, or disquieted, to see thee Communicate so often: peradventure, all things well considered, it would be good to condescend to these mens infirmity, and so to Communicate but once every fifteen dayes, when thou canst by no means overcome this difficulty of these mens opinions. In a word, it is hard to give a general rule in this case, though I think I may boldly say, that the greatest distance between the times of Communicating, among such as desire to serve God devoutly, is from moneth to moneth.

4. A discreet and prudent person should not be hindered, neither by Father nor Mother, Husband nor Wife, from often Communicating. For since the day of Communion takes not from thee that care and fore-cast of affairs which are convenient to thy calling; nor makes thee less mild, sweet, or amiable towards them, nor forceth thee to deny them any kind of dutiful office or respect, there is no likelihood, that they should seek to with-draw thee from this exercise, which will bring them no inconvenience; unless they be of a spirit exceeding froward and intractable.

6. A word or two for married folk. In the ancient law, God would not have the creditors exact that which was owing unto them, upon feasts and holy-dayes, but he forbad not debtors to pay and restore that which they ought to such as demand it. Certainly in the primitive Church all Christians did Communicate every day, were they unmarried, or married, and blessed with many Children. For this cause I said right now, that often Communicating bringeth not any inconvenience at all, to Father or Mother, Husband or Wife: so that the party Communicating be indued with discretion and wisdom to know what belongs to his estate and duty.

7. As

7. As for bodily diseases, none are lawful impediments from participation of this holy Sacrament, saving onely those which provoke much vomitting.

CHAP. XX.

How we ought to communicate.

1. **B**egin to prepare thy self to the Communion the Evening before, by many aspirations and throwes of love: retire thy self from exterior labours somewhat earlier, that thou mayest rise sooner in the Morning. If thou chance to awake in the night time, by and by fill thy heart and thy mouth with some devout words, which, like sweet odours, may perfume thy soul, as it were, to receive thy Spouse: who watching whilst thou sleepest, prepareth himself to bring thee a thousand gracious favours, if on thy part thou dispose thy self to receive them.

2. In the Morning get up with great joy, for the happiness which thou hopest to participate: and having confessed thy sins to God, go with great confidence, accompanied with great humility, to receive this heavenly food which nourisheth thee to immortal life. After thou hast recited the sacred words, *O Lord I am not worthy* &c. summon all the thoughts & desires to come and do homage to this King of Sal-

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Salvation : treat with him of thy inward affairs and necessities, confer with him as a noble guest now lodged within thee for thy souls good. To conclude, do him all reverence possible, and carry thy self with such behaviour, that men may judg by thy actions, that God is within thee.

3. When thou canst not have the benefit and commodity of Communicating really and indeed, communicate at least in heart and spirit, uniting thy self with an ardent desire to this life-bringing flesh of our blessed Saviour.

4. Thy principal intent in Communicating must be to advance, comfort, and strengthen thy self in the love of God : thou must receive onely for loves sake, that which onely love hath caused to be given. Thou canst not consider our Saviour in any action more amiable, or more tender hearted towards thee, than in this Sacrament : in which he annihilateth himself, in a manner, and turneth himself into meate, that so he might penetrate our souls, and unite himself most straightly and intrinsically with the hearts and bodies of his faithful servants.

5. If worldlings demand of thee, why thou Communicatest so often, tell them thou dost it to learn to love God, to be purified from thy imperfections, to be delivered

vered from thy miseries, to be comforted in thy afflictions, and to be strengthened in thy weakness : Tell them that two sorts of persons should Communicate very often : the perfect, because being well disposed, they should do themselves wrong in not approaching to the well spring and source itself of perfection : the imperfect, that they might with better reason and title aspire to perfection ; the strong, lest they become feeble, and the feeble to become strong ; the sick to be healed, and the healthy lest they fall into sickness. Tell them, that for thy own part, as one very imperfect, feeble, and sick, thou hast great need to Communicate often with him, who is thy onely perfection, strength, and health : Tell them, such as have not many worldly affairs, should Communicate often, because they have good leisure : and such as have many temporal occupations, should likewise so do, because they have need : and he that laboureth much, and taketh great pains must use often to eat, and strengthen himself with hearty meat. Tell them, thou receivest the blessed Sacrament to learn to receive it well : For no man can do an action well, which he hath not often practised.

7. Communicate often, *Philothous*, and as often as thou canst, with counsel and

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and advice of him that is the conductor
of thy soul: for believe me, the as Leveret-
res, in these Mountains of ours, become all
white, because they neither see, nor eat,
any thing, but driven snow: so by adoring
and eating beauty, goodness, and purity
it self in this divine Sacrament, thou
wilt become altogether vertuous, pure,
and beautiful.

The



The Third Part of this Introduction, Containing sundry Rules and Advices, concerning the Exercise of Vertue.

C H A P. I.

Of the choice which we must make in the Exercise of Vertue.

THe King of the Fees never goeth a Progress into the fields, but environed with all his little people: and Charity never entrench into the heart of man, but she lodgeth with her, all the whole train of other vertues, Exercising and setting them a work, as a Captain doth his Souldiers. But she setteth them a work, neither all at once, nor all alike, nor in all seasons, nor in every place: for the just man is like a Tree planted upon the water side, which bringeth forth fruit in due season; and Charity as it were, watering the soul, bringeth forth in her the actions and works of vertue, every one in their proper time. *Musick, being so pleasant a thing in it self, is troublefom in time of mourning,* saith the Proverb. It is a great fault in many, who undertaking the Exercise of some particular vertue, enforce themselves to practise the acts thereof, at every incounter, and in all occur-

currances, imitating the ancient Philosophers *Democritus*, and *Heraclitus*, who are alwayes laughing, or alwayes weeping; and (which is yet worse) blaming and censuring such as do not alwayes exercise the self same vertues. One must rejoyce with the joyful, and weep with the sorrowful, saith the *Apostle*: and Charity is patient, bountiful, liberal, discreet, and condescending or accommodating it self to all occasions and exigencies of our Brethren.

2. There are notwithstanding some vertues, whose use is almost universal, and must not work their actions onely severally and apart, but must extend them to the qualities and operations of all other vertues. Occasions are seldom presented to exercise the vertues of fortitude, magnanimity, and magnificence: but meekness, mildness, temperance, modesty, and humility, are vertues with which all the actions of our life ought to be tempered. Many vertues may be more excellent than these, but the use of these may be more necessary. Sugar is of more excellence then salt, but salt is more often and generally used. We must alway therefore have good store and ready provision of these general and common vertues, since the use of them is so ordinary.

3. Among the vertues which we wou'd
H chiefly

chiefly exercise, we must prefer that which is most conformable to our calling, not that which is most agreeable to our own taste and will. *St. Paula* delighted in the exercise of asperities, and corporal Mortifications, that so she might more easily enjoy the sweet tranquillity of the spirit: but she had more obligation to obey her Superiours than to seek her own contentment: and therefore *St. Hierom*, amidst her commendations saith, that in this she was to be reprehended, that she used immoderate abstinences, against her Bishops advice. The Apostles on the other side, appointed by God to Preach the Gospel, and distribute the bread of Heaven to hungry souls, judged exceeding well, that they should do wrong to this great Function of theirs, if they should imploy their time in serving and looking to the poor, although so to do were the act of an excellent vertue. Every calling and vocation standeth in need of the practise of some peculiar vertue. Difference is there between the vertue of a Prelate, and of a Prince, or a Souldier: the vertue of a married woman is different from the vertues of a widow: and although every man should be endowed with all vertues, every one notwithstanding is not bound to practise them alike, but each one
must

must give himself in more particular manner to those vertues that belong to that kind of life whereunto he is called.

4. Of the vertues which appertain not peculiarly to our particular estate and duty, we must prefer those which are most excellent in deed, not those which excell onely in appearance. Blazing stars ordinarily seem greater and goodlier than the very stars of Heaven, and occupy much more place, at least-wise in our eyes, whereas indeed they are neither in greatness, nor in quality and influence, comparable to the stars of the sky; neither seem they great for any other reason, but because they are nearer unto us, and in a more gross subject in respect of the stars. There are likewise certain vertues, which because they are nearer to our senses, and (if I may say so) somewhat material, are highly esteemed by the vulgar people: for so commonly they prefer corporal alms before the spiritual works of mercy; hair-cloath, fasting, nakedness, disciplines, and other such bodily mortifications before meekness, courtesie, modesty, and other mortifications of the mind, which notwithstanding in true judgments censure, are much more excellent. Choose then, *Philotheus*, those vertues which are best, not those which are onely esteemed so by

the unskilful vulgar ; those which are more excellent, not those which are more apparent ; the substantiallest, not the bravest.

5. It is exceeding profitable that every man should make choice of some particular vertue, not neglecting, or abandoning, the rest, but, procuring to be most conversant in the exercise of some one peculiar vertue which he thinks himself most apt to, all things well considered.

6. A beautiful Damsel shining like the Sun, Royally adorned, and Crowned with a garland of Olives, appeared in a vision to St. *John*, Bishop of *Alexandria*, and said unto him, I am the Kings eldest Daughter, if thou canst gain my good will, I will conduct thee to his presence. He perceived that this was Mercy towards the poor, which God commended unto him by this vision : and therefore ever after he gave himself in such sort to the works of mercy, that he is now commonly called amongst all, St. *John* the Almoner.

7 *Eulogius* of *Alexandria*, desiring to do some peculiar service to the honour of God, and being not able to embrace a solitary Eremitical life, or to resign himself up to the obedience of another, took unto him in his house a miserable person, and infected with Leprosie, to exercise his
Cha.

Charity and Mortification upon him ; and to perform this with more perfection, he made a vow to entertain him, honour and serve him, as any servant doth his Lord and Master. Now upon some Temptation happening, as well to the *Lazar* as to *Eulgius*, to depart one from the other, they went unto great *St. Anthony* for his counsel: who said unto them, beware, my children, that you separate not your selves one from the other ; for both of you approaching nigh to your end, if the Angels find you not together, you are in great danger of loosing your Crowns.

8. The holy King *Lewis* visited the Hospital, and served the sick with his own hands, as if he had been a hireling, that for wages and gain had been induced to that service. *Tobias* exercised his Charity in burying the Dead: Blessed *Elizabeth*, as great a Princess as she was, delighted so much in nothing as in the abjecting and abasing of her self. *Cassianus* recounteth that a devout Gentlewoman desirous to exercise the vertue of patience, came to *St. Athanasius*, who at her request placed a poor Widdow with her, so way-ward, cholerick, troublesome and intolerable, that she gave the devout Lady matter and occasion enough to practise the vertue of meekness and sufferance.

9. Finally, among the servants of God, some apply themselves principally to attend and visit the sick; others with alms and favour succour the needy and poor; others procure to instruct little children, in the necessary knowledg of Christian Doctrine; others endeavour to recal home, to God and his Church, souls that are lost and gone astray; others solace themselves in adorning Churches, and decking the holy Altars; others to make peace and agreement amongst such as are fallen at strife and variance: Wherein they imitate skilful Embroiderers, who upon divers grounds, with admirable variety, intermingle, Silk, Silver, and Gold twists, whereof they draw sundry sorts of flowers: and so these godly souls undertaking some particular exercise of Devotion, do make it serve them as a ground work of their spiritual imbroidery, upon which they work the variety of all other virtues, holding by that means all their actions and affections, better united and ordered, by the careful application of them to their principal exercise, and in this, endeavour to shew their excellent art and singular cunning.

*Her garments bordered all with flowers
of Gold,*

*And curious needle-work fair to behold,
Saith*

Saith the Psalmist, describing the costly apparel of the Spouse of God, which is the soul exercised in variety of virtues.

10. When we are afflicted and combated by any kind of vice, it becometh us, as much as lyeth in us, to give our selves wholly to the practise of the contrary virtue, and to order and apply all other virtues to the perfecting of that particular virtue. For so we shall overcome the enemy against which we fight, and advance our selves likewise in other virtues. If I feel my self impugned with pride, or choler; in all my actions I will bend my self to the contrary side, that is, to humility, and meekness: and to obtain that virtue I will apply all my other exercises of prayer, receiving the Sacrament, of prudence, of constancy, sobriety, and the rest. For as the wild Boars to sharpen their Tusks do scour and whet them with their other Teeth, so that all of them do reciprocally become sharp and piercing: so a vertuous man propounding to perfect himself in one virtue, of which he findeth most need, doth as it were, whet it and sharpen it by the exercise of other virtues, which confirming and strengthening that one, which he particularly seeketh, become all of them more polished and excellent. So it happened unto holy *Job*, who exercising him-

self peculiarly in patience, against so many vehement Temptations wherewith he was assaulted, became perfect in all kind of vertues and holiness. Yea oft-times it happeneth (as *St. Gregory Nazianzene* saith) that by one onely act of some vertue, well and perfectly performed, a man may attain to the hight of vertue : and he alledgeth in proof of this saying, the example of *Rahab*, who having practised the vertue of Hospitality, attained unto a glorious sovereignty in holiness. Which is to be understood when such acts are practised with excellent fervour of Charity.

C H A P. II.

An addition to the former discourse, a bout choice in the exercise of vertues.

1. **S**AINT *Augustine* saith excellently well, that young beginners in Devotion do commit certain faults, which according to the rigour of perfect Lawes, are in very deed blame-worthy, and yet in these beginners are very commendable, as tokens and presages of a future excellency in godliness, to which these petty faults do serve as a kind of disposition. That base and servile fear, which ingendreth excessive scruples in the souls of those that are newly escaped from the custom and thral-

thralldom of sin, is a commendable vertue in beginners, and a sure and certain sign of a future purity of Conscience in them: but the self-same fear would be very reprehensible in those that have profited in good life and Devotion, in whose hearts that perfect love should raige and predominate, that by little and little, driveth this servile fear out of doors.

2. St. Bernard in his beginnings, was full of rigour and austerity towards them that ranked themselves under his Conduct and Government, whom he commanded even at their first entrance, that they should leave their bodies behind them, and come to him onely with their Souls; When he heard their Confessions, he detested, with an extraordinary severity, all kind of faults, were they never so small, and so pressed and urged his poor Novices, that, in stead of thrusting them forward, he drew them backward, for they lost heart and courage, becoming altogether out of breath, to see themselves so instantly and eagerly thrust, and forced so hastily to mount so high and craggy a mountain. This all proceeded from an ardent zeal (my *Philoteus*) and a most perfect purity of Conscience which was in this glorious Saint, and made him follow this method of Proceeding with his Religious:

and this zeal was a great vertue in him, yet a vertue which had something annexed that was reprehensible, and to be amended: and God himself in a holy apparition did correct and amend him, powring into his soul a meek, mild, sweet, amiable, and tender spirit, so that now turn'd clean into another man, he accused himself very much of his former exact severity: and became so favourable and applyable to every one, that he accommodated himself to all, to gain all.

3. St. *Hierom* having recounted of holy *Paula* (that was his ghostly child) that she was not onely excessive, but, as it were, self-willed in the exercise of bodily Mortifications, in so much that she would not give ear to the contrary advises and counsels which St. *Epiphanius* her Bishop had given her in that respect: And moreover, that she suffered her self to be born away in such sort, by grief and sorrow for the death of her friends, that she was alwayes in danger of death by her extreames in such occasions: In the end he concludeth in this sort: Some man will say, that in stead of writing the praises of this Saint-like Lady, I make a Catalogue of her faults and imperfections, but I call *Jesus* to witness, whom she served, and whom I desire to serve, that I lye not, either on the one side,

side, or on the other ; but do set down clearly what she was, as a *Christian* writing of a *Christian* : that is, that write an *History*, and not a *Panegyric*al Oration of her life, and that her vices be the virtues of others. His meaning is, that the defects and imperfections of *St. Paula* would have born the name and nature of virtues in a soul of less perfection ; As in very deed, there are actions which are deemed imperfections, in such as be perfect, which notwithstanding would be esteemed great perfections, in those which yet are imperfect. It is a good sign in a sick man, when at the end of his sickness his legs do swell : for it shews that Nature now strengthened, casteth out her superfluous humours : but the very same sign is bad and ominous in him, that were not sick at all, for it shews the weakness of Nature, not having force enough, to dissolve and dissipate those corrupt and naughty humours.

4. My *Philothous*, we must have alway a good opinion and estimation of them, in whom we see the practise of virtues, although exercised with some defects and imperfections, seeing the great Saints themselves have oftentimes exercised them in such manner. But for our own parts, we must procure to exercise our selves in them,

them, not onely diligently but discreetly, and for that end observe carefully, and faithfully, the advice and counsel of wise men, not leaning to our own prudence, but to the skill and wisdom of such, as God hath given us for our Conductors.

5. There are certain other things, which many esteem and account vertues, though indeed they be no vertues at all; of which it is needful to speak a word or two. I mean those perfections, which are called Extracies, ravishments in Spirit, insensibilities, or impassibilities, deifical unions, elevations, transformations of the soul, and such like, of which some books do treat, promising to elevate and promote the soul to Contemplation, purely intellectual, to the essential application of the spirit, and of the supereminent life of the soul. Mark me well what I say, my *Philothens*, these perfections be not vertues, but rather rewards and recompences, that God giveth to his servants in this life for their vertues; or (as it were) scantlings, and lifts of the happiness of the life to come, which sometimes are presented unto men, to make them desire to buy the whole pieces themselves, which are above in Paradise: we must not pretend to come to such high favours and graces, since they are not any way necessary to serve and love
God

God well and truly, which should be our chief and onely pretence : neither are they graces which may ordinarily be obtained, by our own travel or industry, since they are rather Passions than Actions, which therefore we may well receive, but work them or produce them in us, we cannot. I add moreover, that we have not undertook any higher matter than to make our selves vertuous, devout, and good men, and good women : and therefore it behooveth us to bestow all our endeavour to that end : and if it please God to elevate and extoll us to these Angelical perfections, we shall then be also good Angels : but in the mean time, let us exercise our selves simply, humbly, and devoutly in these low humane vertues, the conquest and gaining of which, our Saviour hath left to our own power and diligence ; such as are the vertues of patience, courtesie, meekness, mortification of our hearts and wills, humility, obedience, poverty, chastity, compassion towards our neighbours, and bearing with their imperfections, diligence, and holy servour, in fulfilling the will of God. Let us leave these supereminences for superexcellent souls, we deserve not so high a place in Gods service ; it will be happiness for us, to serve our God, in his kitchen (as they say)

say) or in his pantry, to be Lackies, Porters, Torch-bearers, Grooms of the Chamber, in his House. It is his mercy and inestimable goodness onely, if afterwards he please to remove us higher to his Closet, and privy-Chamber, or to be of his Council. Yea, my *Philotheus*, this must be the resignation of our heart; for this King of glory doth recompence his servants, not according to the dignity of the Offices which they bear under him, but according to the measure of the love and humility, with which they execute them. *Saul*, seeking after his Fathers *Asses*, found the Crown and Kingdom of *Israel*. *Rebecca*, by watering *Abrahams* Camels, became the Spouse of his Son *Isaac*. *Ruth* the *Moabite*s, gleaning after the Harvest men of *Boas*, and lying at his feet, was exalted to lye by his side, and made his wedded wife. Surely the pretentions and desires of such lofty, extraordinary, and admirable things, are obnoxious and subject to illusions, deceits, and errors, and it chanceth oftentimes, that these sublimated persons that think themselves Angels, are scanty so much as good men, and that there is more excellence and sublimity in their words, and rare terms, then feeling and substance in their works and actions. Yet must we not lightly dispraise, or rashly cen-

censure any thing, but blessing God for the supereminence of other men, rest our selves humbly in this low, plain, and easie way, which is indeed more plain, but yet more suitable to our insufficiency and weakness: wherein if we converse humbly and faithfully, God will lift us up to greatness, great enough for our souls good.

C H A P. III.

Of Patience:

1. **P**atience is necessary for you, that, performing the will of God, you may obtain the promise, saith the Apostle: for, as our Lord himself pronounced, *In your patience you shall possess your souls.* It is the happiest thing that can befall to man (*Philothens*) to have his own soul in sure and secure possession: and the more perfect that our patience is, the more secure is the possession of our souls: we must endeavour then to perfect this vertue in us, to the uttermost of our power. Call to mind continually, that our blessed Redeemer saved us, by suffering and enduring: & that we therefore in like manner, must work out our Salvation, by suffering afflictions, and enduring injuries, and bearing contradictions, and displeasures, with the greatest meekness that possible we can.
2. Li-

2. Limit not thy patience, to such and such kind of injuries, and afflictions: but extend it magnanimously and universally, to all those that God shall send, and suffer to befall thee. There be some men that will suffer no Tribulations, but such as be Honourable: As for example, To be wounded in Battel, to be taken prisoner in War, to be persecuted, and ill handled, for Religion sake, to be impoverished by some Suit or Process, in which they have got the upper hand: these men love not Tribulation, but the honour which the Tribulation bringeth. He that is patient indeed, and a true servant of God, suffereth indifferently those Tribulations, that are coupled with infamy and shame, as well as those that be honourable. To be reprehended, accused, slandered by naughty and wicked men, is a pleasure to a man of courage: but to suffer these accusations and persecutions at the hands of our Parents and Friends, and of such as are good and vertuous, and esteemed so, there is the right tryal of true patience, there it is indeed that we must play the men. For like as the stinging of a Bee, is far sorer and more full of ach, than the biting of a Fly: so the evil that one receiveth of good men, and the contradictions that they raise against one, are much more

more unsupportable than others : and yet it chanceth very often, that two good and vertuous men, having both of them right intentions, though diversity of opinions, do stir up great persecutions and contradictions one against the other.

3. Be patient, not onely in the great, & principal afflictions which happen unto thee, but also, in the accessories and accidents which depend thereon. Many could be content to have afflictions happen to them, so that they might not be hurt, troubled, or vexed by them. I am not grieved saith one, that I am fallen into poverty, but that by that means I cannot pleasure my friend, nor bring up my children in such honourable education as I desire. I care not (saith another) were it not that the World will think, that this is befallen me by mine own fault. Another would be content some should speak ill of him, and would suffer it patiently, so that no man would believe the detractor. Others there are, that could willingly away with some part of the Tribulation, as they suppose, but not with the whole. They are not impatient, or vexed, (say they) that they are sick, but that they want money to cure themselves of their sickness, or that they are so troublesome to them that are about them. But I say (my *Philothens*)
that

that we must have patience, not onely to be sick, but even to be visited with that disease, that God will lay upon us, what ever it be, and in that place wheresoever he will have it happen to us, and amongst such persons, and with those wants and in-commodities, which he will; and the like is to be understood of all other Tribulations. When any dammage or harm shall chance unto thee, opposte against it, in Gods name, those remedies which thou canst apply; for to do otherwise, were to tempt God Almighty: but having done thy diligence in the matter, attend with an infinite resignation that success and event, which it shall please God to send. If he grant the remedies to overcome thy harms, give him thanks with reverence: if it please him that thy harms surmount the remedies, bless him with patience.

4. I am of the opinion of St. *Gregory*; When thou art justly accused for any fault which thou hast committed, humble thy self for it, and confess unfeignedly, that thou deservest more than the accusation that is laid against thee. But if thou be accused falsely, excuse thy self with all meekness, denying thy self to be guilty of that which is laid to thy charge; for thou owest that duty to the truth, and to the edification of thy neighbour: But withall, if
after

after thy true and lawful discharge, men continue notwithstanding their accusation against thee, strive not much to make thy excuse be admitted and believed, for having complied with the duty thou owest unto the Truth, thou must render also the duty thou owest to Humility. Thus thou shalt neither offend, against the care that thou oughtest to have of thy good name, nor against the love and affection, which thou shouldest have to tranquillity of heart, meekness, and humility.

5: Complain as little as thou canst of the wrongs that be done thee; for ordinarily he that complaineth of them, sinneth: because self-love alway maketh us believe the injuries offered us to be worse than indeed they be. But above all things, complain not to such persons, as are apt to take Indignation, and to turn all to the worst. If it be expedient to make thy moan to any, either to get the offence remedied, or thy mind eased, let it be done to quiet and peaceable souls, that love God sincerely; for otherwise, instead of easing and discharging thy griefs, they will provoke thee to greater disquiet: instead of pulling out the Thorn that pricketh thee, they will fasten and stick it deeper into thy foot.

6. Many being sick, afflicted, or molested,

sted, do refrain themselves from complaining, or shewing any delicateness, judging (and that rightly) that it would evidently testifie want of courage and generosity in them: but for all that, they desire exceedingly, and by slight and subtilties procure, that other men bemoan them, take compassion of them, and esteem them to be, not onely afflicted, but patient, yea, and couragious also, in their afflictions. This is a kind of patience indeed, but a false one, which in effect is nothing else but a sin, subtil and secret pride and vanity: *They have glory* (saith the Apostle) *but not before God.* The true patient man, neither complaineth of his griefs and harms, nor desireth to be pittied and bemoaned: he speaketh of his case clearly, truly, and simply, without lamentations, or aggravations. If he be pittied, he thanks God for the Charity and comfort shewed him, and patiently suffereth himself to be pittied, unless they bemoan the harm or evil, which he hath not: for then will he modestly declare, that he suffereth no such grief, as they imagine; and in this sort continueth peaceably, betwixt truth and patience, confessing, and not complaining of his afflictions.

7. In the contradictions which befall thee in the exercise of Devotion (for they will

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remember the words of our Saviour Jesus
Christ: *A woman when she is in Travel,*
hath anguish, because her hour is come:
but when she hath brought forth her child,
then she remembreth not the anguish, for
joy that a man is born into the World.
Thou conceivest spiritually in thy soul, the
noblest child in the World, to wit, Jesus
Christ; until he be brought forth altoge-
ther, thou canst not choose but suffer ex-
cessive pangs: but be of a good heart,
these dolours once past, thou shalt find
everlasting joy, for having brought forth
such a child to the World. And he shall
be wholly brought forth and born in thee,
when thou framest and conformest thy
heart and thy actions, to the imitation of
his life.

8. When thou art sick, offer up all thy
griefs, pains, aches, and languishments, to
the honour and service of our Lord: and
beseech him to joyn and unite them with
the Torments which he suffered for thee.
Obey thy Physician, take those medicines,
meats, and remedies, which he prescribeth,
for the love of God, calling to mind the
Gall which he tasted for our sakes: desire
to amend, that thou mayst serve him; re-
fuse not to languish, that thou mayst obey
him: and dispose thy self to dy (if so it
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please him) that thou mayest praise and enjoy him. Consider that the Bees, when they make their hony, do live and eat of a bitter provision : and that we in like manner, can never exercise sweeter acts of patience , nor compose more excellent hony of true vertues, then when we eat the bread of bitterness, and live in the midst of afflictions: And as the hony which is gathered from thyme, a little bitter herb, is the best that is ; so vertue, exercised in the bitterness of vile, base, and most abject Tribulations, is the finest and excellentest of all.

9. Reflect oftentimes the inward eyes of thy soul upon Christ Jesus crucified, naked, blasphemed, slandered, forsaken for thy love, and in a word overwhelmed with all sorts of sorrows, griefs, and persecutions. Consider that all thy sufferings, neither in quality, nor in quantity, are in any sort comparable unto his: and that thou canst never suffer any thing for his sweet sake, in comparison of that which he hath endured for thine.

10. Consider the Pangs and Torments, which in old time the Martyrs suffered; and the dolours and griefs, which at this time many endure, more grievous without all proportion, then those which thou endurest : and say to thy self ; Alas, my pains
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be Consolations, and my Bryars be Roses in comparison of them, which without all succour, attendance, or relief, do live in a perpetual death, overcharged with afflictions far heavier than mine.

CHAP. IV.

Of exterior Humility.

1. **B**orrow and take many empty vessels, (said *Elizeus* unto the poor Widow) and pour into them. To receive abundance of the grace of God into our hearts, they must be void of self-pride and vain-glory. The Kesterel crying and looking constantly upon the Hawks, and other birds of prey, doth terrifie them by a secret property or vertue which it hath by nature; therefore the fearful Doves, do love it above all other Birds, and live in security in company of it: so Humility rebuttereth the eager onset of Satan, and conserveth the graces and gifts of the Holy Ghost in us; and therefore all the Saints of Heaven, but specially *Christ* the King of Saints, made more esteem of this vertue than of any other amongst all the moral vertues.

2. We call that glory vain, which one taketh of himself, either for that which is not in him, or for that which is in him, but is none of his, or for that which is in him,

him, and is his own, but deserves not that one should glory of it. Nobility of race, favour with great Potentates, popular honour, be things that are not in us, but in our Progenitors, or in the estimation of other men. Some men there are that shew themselves fierce and insolent, because they be mounted on a lusty Couser, or for a great goodly Feather in their Cap, or for their costly and sumptuous apparel : but who seeth not this to be folly ? For if there be any glory at all in these cases, it is glory for the Horse, for the Bird, and for the Tailor : and what great want of wit is it, to borrow credite and estimation from a Horse, from a Bird, or from a foolish new fashion ? Others brag, and behold themselves with great satisfaction, for a goodly long Moustaches, or a trim Ecard, for their curled locks, and their soft hands, or for skill in dancing, singing, or playing: but are not those heartless, and base minded men, which fetch their estimation and Reputation from such frivolous and fond trifles ? Others for a little knowledg and learning, would be honoured and respected in the World, as if every body should come to School to learn of them, and should account them their Masters, for the which cause they are rightly termed Pedantical Companions.

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Others do carry themselves like Peacocks, proud of their Beauty, and imagine that all the World is fond of them. All these Humours are vain, foolish, and impertinent: and the glory which is grounded upon such weak and feeble foundations, is vain and frivolous.

2. A man may know true vertue like true Balm: for Balm is tryed by dropping it into the water; if it do sink to the bottom, it is accounted the most excellent and precious. Even so, to know whether a man be indeed wise, learned, generous, and noble; mark whether these good gifts and qualities do tend in him to Humility, Modesty, and Submission, for then t'ey be true indeed: but if they do swim above the water, if they do contend and strive to appear and shew themselves, they are so much the less substantial, and the more superficial, by how much the more apparent they are or would be. Pearls that be conceived and grow in the wind, or in the time of Thunder, have nothing but the bark or shell of a Pearl, and are void of substance: So these vertues and good qualities, bred and nourished in pride, boasting, and vanity, have nothing but a simple shew and appearance of good, without Juyce, without Marrow, without solidity and substance. Honours,
I Estates,

Estates, and Dignities, are like unto Saffron, which is best, and groweth most plentifully, when it is trodden under feet. It is no honour to be fair in a mans own eyes. Beauty, to have a very good grace indeed, should be some-what neglected: Knowledge dishonoureth us, when it puffeth us up, and degenerateth then to plain pedantry.

4. If we stand curiously upon our points, touching precedence and preminence in Place and Titles, besides the exposing of our selves to the danger of having our qualities too narrowly sifted, examined, and contradicted, we make them contemptible: for Honour, which is indeed honourable when it is freely given and granted, becomes foul, infamous, and shameful, when it is affected, sought after, and in a manner begged, and wrested, from them in whose company we are. When the Peacock bristles up his gay starry wheel, lifting up his goodly painted feathers to be looked upon, he forgetteth himself, that in the mean while he sheweth other parts which are most ill favoured in him. Flowers that be beautiful, growing upon the ground, or in the Garden-beds, wither away with much handling. The sweet smell of the Mandragora taken as far off, and but for a short time, is most pleasant:

sant : but they that smell to it very near and a long time, become altogether drowsie, faint, and languishing . Even so, honour and curteous respects comfortably smell afar off, being taken lightly, and not standing much upon them, or disquieting our selves with them : but to such as affect them over-greedily, and do in a manner feed upon them, they are reprehensible, and full of contempt and folly.

5. The pursuit and love of vertue maketh us vertuous : but the pursuit and love of Titles, Honours, and Preeminences, do make us abject and contemptible. Minds which are well born and are well educated and brought up, busie not themselves about these toys of places, ranks, employments, and salutations, they have other things to employ their time in : for to spend time in these things, is the property of idle and unprofitable brains. He that may load himself with Pearls, will never overcharge himself with Cockle-shells : and such as do aspire unto true vertue, never trouble themselves at any time with complements. Every one may in company, take the rank and the place which is due unto him, without prejudice of Humility ; so that it be done (as it were) negligently and carelessly, not with affectation or strife, or as if he ac-

counted it a matter of much importance. For as they that come from *Peru*, besides store of Gold and Silver which they bring from thence, do many times bring with them Apes and Parrots, because they neither cost much, nor are burthensome or chargeable to their Ship: So the true followers of vertue, need not omit or neglect their rank and place due unto them, so that it cost them not much care or attention, and that the same be done without trouble, disquiet, cavils, or contentions. Yet speak I not here of them whose dignity redoundeth to the common good, nor of certain particular occasions, upon the which great consequents do depend: for in such every one may keep his due and right with prudence and discretion, accompanied with Charity and Courtesie.

C H A P. V.

Of Humility more internal than the former.

1. **B**Ut thou desirest, I see (*Philothous*) to be further endoctrined in Humility: for that which we have hitherto said, is rather wisdom and good manners than Humility: let us therefore pass on further.

2. Many there are, that will not, and dare not, ponder and consider the graces
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that God hath given them in particular, fearing lest they should thereby fall into vain-glory, and self-conceited Love, whereas indeed they deceive themselves; for since that the true and direct means to attain unto the love of God (as *Aquinas* teacheth) is the consideration of his benefits; the more we do consider them, the more we shall love him: and as particular benefits do more effectually move and win affection, than such as are common to other; so ought they to be pondered and weighed more attentively. Certain it is, that nothing can humble us so much before the mercy of God, as the knowledg of the infinite multitude of his benefits; neither can any thing so much humble us before his Justice, as the multitude of our offences: Let us then (I pray you) consider what he hath done for us, and what we have done against him: and as we consider and weigh our sins, one by one, so let us acknowledg and survey his graces, one by one. Never fear that the knowledg which he gives us of his graces, will puff us up in pride, so long as we be attentive to this known and acknowledged verity, that whatsoever is good in us, is altogether from God, and not from our selves. Alas, Mules and Camels, cease they to be lumpish and bruit beasts, al-

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though they be never so loaded with the most precious and perfumed moveables of the Prince? *What hast thou which thou hast not received?* (saith the holy Apostle) *And if thou hast received it, why dost thou glory?* Nay contrariwise, the lively and feeling consideration, of the favours received from Gods hand, humbleth us, because knowledg engenders acknowledg-ment.

3. But if in this review and accounting (as it were) of the graces of God, any kind of vanity should tickle us; the infallible, and easie remedy is, to pass by and by to the consideration of our ingratitude, of our imperfections, and of our miseries. If we consider what we have done, when God was not with us, we shall soon acknowledg, that all which we have done since he hath been with us, is not our handy-work, nor of our own stock; we shall enjoy them, and rejoyce that we have them, but we shall glorifie God alone for being the sole Authour and giver of them. So the blessed Virgin, confessed and professed, that God wrought great and admirable things in her, and for her. but she confessed it for no other cause, than for to humble her self, and to glorifie God: *My soul* (saith she) *doth magnifie our Lord, because he hath done great things to me.*

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4. We use to say many times, that we are nothing, that we are misery it self, that we are the skum and out-casts of the World; but we would be loath any man should rake us at our word, and publish us abroad to be such as we say we are: Nay, we make as if we would hide our selves, to the end that men may run after us, and search us out: we make shew as if we would indeed be the last, and sit at the lowest end of the Table: but we do so, that with the more credit we may be set at the upper end of all. True Humility doth never shew her self, nor useth many words of humble sound, because she intendeth, not onely to hide other vertues, but withall, and above all, to hide her own self.

And if it were lawful for her to ly, to dissemble, or scandalize her Neighbours, she would use many an action of Arrogancy and Bravery, that under them she might hide her self, and so be altogether covered and unknown. My advice therefore is this, *Philothens*; either let us use no shows of Humility at all, or let us use them with an inward feeling, meaning in our heart as we pronounce with our mouth. Let us never cast our eyes down to the ground, but humbling our hearts withall: let us not seem to desire the low-

est room, unless we desire it from our heart. And I hold this Rule so general, that I bring no exception: onely I add, that courtesie requireth, that we present the advantage sometime to those, who we know manifestly will refuse it: for this is no double dealing, nor false Humility; for in this case the onely proffer of the advantage in place, or precedence, or such like, is an honouring of them to whom we proffer it: and since then we cannot give them entirely that which in heart we would, we do not ill to give it them in part. The like I understand of some terms of honour, and respect, which, to examine them in rigour, seem not to be true, and yet are indeed true enough, if the heart of him which pronounceth them, have a true intention, to honour, and respect him, for whose sake he useth those terms. For although that the words do signifie, with some excess, that which we would say: yet it not ill done to use them, when the common custom of good manners and civility requireth it. I wish that our words were alwayes joyned to our intention and affection, as near as possible we may, so to follow in all, and through all, the pure and naked simplicity of a vertuous heart.

5. A man that is truly humble, would

rather that another should say of him, that he is a miserable wretch, that he is nothing, or worth nothing, than to say so much himself; at least, if he know that any man say so of him, he doth not gainsay it, but agrees to it with all his heart: for since he believeth firmly and unfeignedly that he is indeed worth nothing, he is right glad to have others of his mind and opinion.

6. Many say, that they leave Mental Prayer for those that are perfect; that they themselves are not worthy to frequent such an exercise. Others protest they dare not Communicate often, because they feel not themselves pure enough. Others, that verily they fear least they should disgrace Devotion, if they should intermeddle with it, by reason of their great misery and frailty. Others refuse to employ their Talent in the service of God, and of their Neighbour, because (say they) they know their own weakness, and feebleness: and that they fear to become proud if they should be instruments of any good; and that in giving light to others, they should consume themselves. All this is an artificial kind of Humility, not onely false, but also malignant, whereby one seeketh secretly and subtilly to blame the gifts of God, or at the least with the cloak of Humili-

mility, to cover the love of his own humour and sloathfulness. Demand of God a sign, either from Heaven above, or from the depth of the Sea below, said the Prophet to unhappy Abaz, and he answered, *I will demand none, neither will I tempt God.* O wicked man! he would seem to bear great reverence to God, and under colour of Humility, excuseth himself from aspiring to the grace which Gods goodness offereth unto him: but he understood not, that when our Lord offereth us his graces, it is pride to refuse them: that the gifts of God oblige us to receive them, and that true Humility is to obey and follow his will and desire the nearest we can. But Gods desire is, that we become perfect, uniting our selves unto him, and imitating him the best we can. The proud man which trusteth in himself, hath just occasion (if he knew it) to undertake nothing: but he that is humble is so much more couragious, by how much more unable he acknowledgeth himself: and according to the measure that he measureth his own frailty, his boldness in God increaseth; for all his trust is in God, and God (he knowes) delighteth to exalt his omnipotency in our infirmity, and to magnifie his mercy by our misery. We must then humbly and hofily dare and undertake
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whatsoever is judged fit and convenient to our spiritual advancement, by them that have the guiding of our souls.

7. To think one knoweth that which he knoweth not, is an expresse folly: to play the learned man in that in which it is manifest we have no skill nor experience, is an intolerable vanity. For my part, I would not take upon me a learned mans person, even in things which I were certain that I knew well enough: as contrariwise, I would not counterfeit my self altogether ignorant. When Charity requireth, we must readily and sweetly Communicate to our neighbour, not onely that which is necessary for his Instruction, but withall, that which is profitable for his Consolation: for Humility, which hideth and concealeth vertues, to conserve them in their purity, doth nevertheless discover them and make them shew themselves, when Charity commandeth to increase and perfect them. Wherein she resembleth a Tree in the Isles of *Tylos*, which all night long locketh and incloseth up her fair Carnation-flowers, and doth not open them, but at the rising of the Sun; so that the Inhabitants of the Countrey do say, That these flowers do sleep by night. For even so Humility covereth and hideth all our vertues and humane perfections, and letteth

reth them not be seen abroad, but when Charity commandeth: and Charity being a vertue not humane, but Heavenly, not Moral, but Divine, is the very true Sun of all other vertues, upon which she must therefore ever predominate: so that Humility which is prejudicial to Charity, is without all doubt false Humility.

8. I would neither counterfeit a fool, nor a wise man: for if Humility forbid me to counterfeit my self wise, simplicity and plainness forbid me likewise to counterfeit my self a fool: for as vanity and pride are contrary to Humility, so are affectation and dissembling to simplicity and plain dealing. And if some great servants of God have made as if they had been fools to render themselves more Abject in the eyes of the World, we must admire them, and not imitate them: for they had motives that induced them to this excess, which were so peculiar unto them, and extraordinary, that no man ought from thence to infer any consequence for himself. As for *David*, when he danced before the Ark of the Testament, with some more demonstration of mirth than seemed to beseem the Majesty of a King, he did it not as counterfeiting any foolish mirth, but simply and plainly used he these exteriour motions, conformable

mable to the extraordinary gladness which he felt in his heart. True it is, that when *Michol* his wife upbraided him for this fact, as too base for a King, he was never a whit sorry to see himself despised; but persevering in the true and sincere representation of the joy which he had conceived in his soul, he protested that he was likewise glad to receive a little shame for the love of his God. And consequently I say, that if for Acts of true and profound Devotion, thou be esteemed simple, abject, and base-minded; Humility will make thee rejoyce at this happy shame, the cause whereof is not in thee, but in them that lay it upon thee.

C H A P. V I.

That Humility maketh us to love our own debasement and Abjection.

1. **I** Pass further, *Philothens*, to tell thee, that above all things thou love thine own Abjection. But thou wilt ask me what it is to love our own abjection; In Latine, Abjection is all one with Humility, and Humility with Abjection: for so when the blessed Virgin in her sacred Hymn, saith, That all generations should call her blessed, because God had seen the Humility of his hand-maid: her meaning is, that our Lord beheld with great love her

her Abjection, her baseness, and lowness, to endow her with favours and inestimable graces. Yet there is great difference between the vertue of Humility, and abjection: for Abjection is the littleness, baseness, poorness, and the nothing that is in us of our own selves, we not knowing, nor considering it. But as for the vertue of Humility it is a true feeling knowledge, and voluntary acknowledgment, of our Abjection and vileness.

2. But the principal point of Humility consisteth not onely in this willing acknowledgment of our Abjection, but in loving it, and taking a delight and contentment in it: not for want of courage or magnanimity, but to extol so much the more the Divine Majesty, and to esteem much better of our Neighbour, in comparison of our selves. This point is that which I exhort thee to insist on most of all; and, that thou mayest the better understand and conceive it, consider that amongst the afflictions and troubles which we suffer in this life, some of them be base, contemptible, and abject; other be honourable and glorious: and many apply themselves willingly to honourable Tribulations, but scarce at all will abide those that be abject and ignominious. So a devout persecuted person all ragged, and shivering for cold, every
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body honoureth his torn Habit, taking compassion of that which he endureth: but if a poor Tradesman, a decayed Gentleman, or a poor Gentlewoman be in the same case, men despise and mock them: and so thou seest how their poverty is abject, and ignominious. A Religious man receiveth devoutly a rigorous reprehension of his Superiour, and a child of his Father, and all men count it and call it Mortification, Obedience, and good manners: but let a Gentleman, or some great Lady suffer the like of another, and although they do it for the love of God, men will call it cowardliness, pusillanimity, and lack of courage: behold here is another abject evil. One hath a canker on his tongue, and another upon his face: the first hath onely the disease, which is bad enough; but this other joyntly with the disease hath contempt, shame and abjection in all company. What say I then of loving Abjection? I say, that we must not onely love the harm it self, which we do by the vertue of patience: but we must also love the contempt, the shame, the vileness, baseness and abjection thereof, which we do by the vertue of Humility.

3. Again there be some vertues which seem Abject and contemptible, other that are honourable, and respected by all men.

Patience,

Patience, meekness, plain dealing, simplicity and Humility it self are of the number of those vertues, which worldly men hold as vile and abject : contrariwise, they make great estimation of wisdom, fortitude, and liberality. There be also divers actions of the self-same vertue, whereof some be contemptible, and others honourable ; to give alms, and to pardon injuries and offences, are both of them acts proceeding from Charity : and the first is honoured of all men, the last most base in the eyes of the blind world: A young Gentleman or Gentlewoman, that will not disorder themselves with a company of dissolute mates in prating, dancing, drinking, superfluous pomp, and curiosity of apparel, shall be scoffed at, and censured by others, and their laudable modesty termed Hypocrisie, or affected sanctity. To love these censures, to rejoyce in that the World hath this opinion of us, is to love our own Abjection. Behold again another sort of Abjection which we must love. We go to visit the sick, many of us together : If I be sent to the most miserable, that is to me an Abjection in the judgment of the World, and for that cause will I embrace it more willingly : but if I be sent to visit a person of more quality, it is an Abjection according to the judg-

judgment of the spirit, for there is not in it so much vertue, and therefore I will love this Abjection. Likewise one falleth in the midst of the street, and not onely receiveth damage thereby, but is also shamefully laughed at: this is an Abjection which we must make much of.

4. There are some defects also, which have no other harm in them, but onely the shame that they bring with them; and Humility, though it require not that one should commit them of set purpose; yet it requireth that one disquiet not himself, for having fallen into some such defect. These defects which I now speak of, be certain fooleries, incivilities, inconsiderate acts, or words, which as we ought to eschew before they be committed, to obey Civility and Prudence: so when they are once committed, we must be content with the reproach that cometh thereby, and accept it willingly, that so we may follow the rule of holy Humility. I say yet more: If I chance to disorder my self through passion, or dissolution, or to speak some undecent words, wherewith God and my Neighbour are offended: I will repent my self heartily with true sorrow for the sin committed; and procure to repair the harm or offence done to my Neighbour, the best that possible I can: but I will be
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content, and right glad with the shame, contempt, and Abjection which thereby I have incurred; and if the one could possibly be separated from the other, I would sincerely cast away the sin, and earnestly retain the Abjection.

5. But though we love the Abjection and contempt which followeth some evil or defect of ours: we must not neglect the redress of the ill (that caused it) by convenient and lawful means, especially when the evil is of some consequence and importance. As if I have some deformed loathsome disease upon my face, I will procure to have it cured, but not to have men forget the deformity which it caused. If I have committed some foolery which is offensive to no man, I will not excuse myself at all, because although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuse but onely for the abjection, shame, or contempt which befalls me for it, and to excuse that, is against Humility. But if through my unadvisedness and folly I have offended or scandalized any man, I will make amends for the offence by some probable excuse, because it containeth a permanent ill; and that Charity obligeth me to blot out and deface if I can.

6. To conclude, it happeneth sometimes,

times, that Charity commandeth us to remedy and wipe away the Abjection and contempt which we incur, because our Reputation and good name is necessary for the edification of our Neighbours. And in that case, though we remove Abjection and contempt from our Neighbours eyes, least he should be scandalized or troubled thereby; yet we must carefully lock it up like a precious Jewel in our heart, that we our selves may be edified thereby.

7. Perchance thou wouldest learn of me, *Philothens*, which Abjections amongst all are to be esteemed best; and I tell thee plainly in one word, that those are most profitable to our selves, and most acceptable to God, which happen to us, as it were, by chance, or by the course, condition and estate of our life, because we choose them not, but receive them from the hands of God that sends them, whose election and choice we know is alwayes better for us than our own. But if we were to choose them our selves, then the greatest are the best for us; and those are to be esteemed greatest, which are most contrary to our Inclinations (so that they be conformable to our Vocation) for to speak the truth once for all, our own choice spoyleth, in a manner, and bringeth

eth to naught all our vertues. O who will give us the grace to say from our heart in all sincerity with that great King: *I have made choice to be an Abjeſt in the houſe of God, rather than to dwell in the Tabernacles of Sinners.* None certainly can give us this grace (dear *Philotheus*) but he that to exalt us lived and dyed for us in ſuch manner, that he was eſteemed the out-caſt of men, and the moſt Abjeſt of the people.

I have told thee many things, *Philotheus*, which no doubt will ſeem ſomewhat hard unto thee when thou conſiderest them: but believe me, they will be ſweeter than ſugar or honey to thee, when thou doſt put them in praſtiſe.

C H A P. VII.

How to keep our good Renown in the praſtiſe of Humility.

1. **H**ONOUR, praiſe, and glory are not given to men for every ordinary vertue, but for ſome excellent and notable vertue: for by Praiſe we ſeek to perſwade others to eſteem the excellency of ſome man in whom ſuch a vertue excelleth: by Honour we proteſt that we our ſelves do eſteem him therefore; and Glory, in my judgment, is nothing elſe, but a certain luſtre, ſplendor, or ſhining brightneſs

ness of Reputation, which ariseth from the
 concourse of many praises and honours.
 So that honours and praises are, as it were,
 precious Stones, and Pearls, from whence
 glory produceth his lustre and vernish,
 like to enamel. Now Humility, not be-
 ing able to endure that we should have a-
 ny opinion of our own excellence or pre-
 cedence before others, cannot likewise
 suffer that we should hunt after praise, ho-
 nour, glory, which be due onely to some
 kind of excellency: but yet she consen-
 teth to the advertisement of the wise man,
 who admonisheith us to have care of our
 credit, because a good name is an estima-
 tion not of any excellency, but absolutely
 of an ordinary prudence, and integrity
 of a well governed life, which Humility
 forbiddeth not to acknowledg in our
 selves, and so consequently willeth us to
 desire this Reputation. True it is, that
 Humility would likewise condemn this Re-
 nown, if Charity stood not in need of it:
 but because it is one of the foundations of
 humane Society, and without it we are, not
 onely unprofitable, but also damageable,
 to the Community in which we live,
 through the scandal which it receiveth by
 our ill name; there Charity requireth,
 and Humility accordeth, that we procure,
 and most carefully conserve, our good Re-
 nown.

2. Again,

2. Again, as the leaves of Trees, though in themselves of no great value, yet serve very much, not onely to beautifie the Trees, but also, for the conservation of their fruits, whilst they be yet young & tender : so good report though of it self not much to be desired, is notwithstanding exceeding profitable, both for the ornament of our life, as also for the guard and conservation of vertues, especially while they be yet tender and feeble, as being but newly habituated in us. The obligation of maintaining our reputation, and procuring to be such indeed as men think us to be, forceth a noble courage, in a manner, with a sweet kind of violence. Let us conserve our vertues my *Philothens*, as Jewels very acceptable to God, the chief and sovereign object of all our actions. But as they that would keep fruit very long, are not content to stew, confit, and conserve them with Sugar, but withall put them into vessel, fit and commodious for the preservation of them : so albeit the love of God be the principal preserver of our vertues, yet may we withall imploy our good name and Renown, as a thing most convenient to keep them in vigour.

3. Yet must we not be over punctual in conservation of our Reputation : for such as be so tender and ticklish in their good

good name, are like unto them, that for every slight infirmity do take Physick. For as these imagining, by such extraordinary care, to conserve their health, do utterly overthrow it: so these jealous defenders of their Reputation, do altogether loose it by standing so much upon it, becoming thereby phantastical murmurers, pick quarrels, and provoke the malice of bad tongues against them. To dissemble an injury offered, or to contemn it, is ordinarily a far better remedy, than the revenging or quarrelling upon it: for contempt of calumniations maketh them vanish away, whereas if we be moved and angered with them, we seem to confess and advow them as deservedly offered us. Crocodiles hurt none but those that do fear them: neither doth detraction endamage any, but such as are aggrieved therewith. Excessive fear of loosing our estimation, argueth great distrust of the true foundation thereof, which is the sincerity and unfeigned uprightnes of a vertuous Life, and good Conscience. Towns that have wooden-bridges over great Rivers, do fear least they should be born down by every flood, or increase of waters: but they that have bridges built of stone, do not care but onely for extraordinary inundations. So they that have a soul well grounded in
Christian

Christian perfection, do contemn the ordinary excess, and overflowing of injurious tongues ; but such as know themselves weak in perfection, are disquieted with every blast of broad-mouthed companions. And indeed (*Philotheus*) he that will have the good opinion of all men, looseth it with all men, since it is impossible to please all men with one manner of carriage ; and he deserveth to loose his Reputation, that seeks to keep it, or have it among them, whose vices make them infamous.

4. Reputation and good Renown is but a sign whereby we may understand where vertue is lodged : it is vertue then that must be preferred before all. Wherefore if any call and count thee an Hypocrite, because thou givest thy self to Devotion ; or hold thee for a coward, and base-minded person, because thou hast put up an injury for Gods sake : laugh at such mens words and opinions ; for beside that such judgments are onely made by fools and contemptible Idiots, a man must not forsake vertue, nor stir out of the path of true piety, although he should loose his Reputation and fame ; we must make more esteem of fruit, then of leaves, and prefer interior and spiritual vertues, before external and corporal goods. It is lawful

full to be zealous, but not to be Idolaters of our credit; as we must not offend the eyes of the good, so must we not seek to content the opinion of the malicious. The beard is an ornament to the face of every man, and large Tresses of hair grace womens heads: if one pull away by the Roots (as it were) the beard from the chin, or the hair from the head, it will hardly grow again: but if it be onely cut and polled, nay though it should be shaven away all together, it would soon grow again, and wax as copious as it was before. So although our Credit and Reputation be cut and shaven, as a man may say, by a detracting tongue (which *David* saith is like a *sharp Razor*) we must not therefore be disquieted, for by and by it will spring forth again, not onely as fair as ever it was, but much more sound and beautiful. But if our vices, dissolute manners, and wicked life, take our Reputation from us, it will scarce grow again, or be restored intirely, because it is so in a manner pulled up by the Root. For the Root of true Reputation is vertue and good life, and therefore as long as that is alive in us, our fame and credit will alwayes sprout and grow, and bring forth fruit of honour and estimation due to vertue.

When vain Conversation, unprofitable

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Familiarity, fond friendship, and haunting of idle Company, hurt our Reputation: we must presently renounce and forsake them; for a good name is of more price and value than all vain contentments and pastimes; But if for the exercise of piety, for profit and increase in vertue and Devotion, for marching chearfully towards eternal happiness, men grumble, repine, murmur, and cavil at us: then suffer these Mastsives to bark against the Moon; for though they may be able for a time, or among some men, to raise an ill opinion against our good name, and by that means, as it were, shave and poll away that Ornament of our vertues; they will notwithstanding spring up again as abundantly as before, and the Razor of these malicious back-biting-tongues, will be, to our credit, as the Gardiners hook to the Vine, which by cutting off leaves, and pruning some superfluous branches, makes it become more fruitful.

5. Let us fix our eyes alwayes upon our Saviour Jesus Christ crucified for us, and march on confidently in his service, simply and plainly, yet prudently and discreetly: and he will be the protector of our Reputation: if he suffer it to be taken from us, it is either to honour us with a far more glorious Renown, or, at leastwise, to make us

us profit in the exercise of holy Humility, whereof one onely ounce is better than a thousand pounds of honours and estimations. If we be unjustly defamed, let us meekly and quietly oppose the plain truth against false Calumniation. If then nevertheless cavils persevere, let us likewise persevere in humbling our selves, resigning our Reputation together with our soul, into Gods hands; we cannot place it in better security. Let us serve God in infamy or good fame, according to *St. Paul's* example, that we may say to God with *David*, *For thee, O Lord, have I suffered shame, and confusion hath covered my face.* I except nevertheless, certain enormous crimes, so infamous, that no man ought to suffer himself to be falsely charged with them, when he can lawfully disprove the defamers; and certain persons likewise, upon whose Reputation and Credit the edification of many souls dependeth: for in these cases we must with tranquillity and discreet moderation, stand upon the defence of our honour and good name, according to the Doctrine of all Divines.

C H A P. VIII.

Of meekness and gentleness towards our Neighbours, and remedies against Anger.

1. **T**Here are two dear and lovely virtues which shined in the sacred person of our Lord, and which he most particularly did commend unto us, as if by them our heart were especially to be consecrated to his service, and applied to his imitation: *Learn of me* (saith he) *for I am meek, and humble of heart.* Humility perfecteth us to Godward, and mildness and meekness towards our Neighbour; For Charity (according to *St. Bernard*) is then most perfect, when it is not onely patient, but mild also, and courteous.

2. But take heed *Philothens*, that these two virtues, Meekness and Humility, be indeed within thy heart: for it is one of the greatest subtilties of the Devil, to make many a man very curiously study to make a shew of them in words and exterior complements, who not examining thoroughly their inward Affections, esteem themselves humble and meek, whereas indeed they be nothing so; which we may well perceive, because for all their ceremonious mildness and humility, at the least cross word

word given them, at the very least injury proffered them, they puff and swell like Toads with mervailous arrogancy and impatience. They say, That those who have taken the preservative, commonly called *The grace of Saint Paul*, swell not at all by the biting and stinging of Vipers, provided that the preservative be not counterfeited: In like manner, when humility and mildness are true and unfeigned, they preserve us from the burning sores, and swelling humours, which Injuries are wont to raise in mens hearts. But if, being stung and bit by the slanderous and malicious tongues of our enemies, we swell with fierceness, spite, and rage, it is an evident sign, that our humility and meekness is not frank and free, but artificially counterfeited.

3. That holy and illustrious Patriark *Joseph*, sending back his Brethren from *Egypt*, to his Father, gave them this advice, *Be not angry by the way*. I say the self-same to thee, *Philotheus*, this wretched life is but a way to the happy life of Heaven: let us not be angry one with another in this way, but march with the Troop of our Brethren and Companions sweetly, peaceably, and lovingly: and I mean we should do so without all exception. Be not angry at all; if it be possible,

take no occasion or pretext, whatsoever be offered, to open the gate of your heart to anger: for St. *James* tells us very briefly, and without any distinction, or reservation: *The Anger of Man worketh not the Justice of God.*

4. We must indeed resist the evil, and suppress the vices of them that are under our charge, constantly and stoutly: but yet mildly and peaceably. Nothing so soon tameth the Elephant, being angred, as the sight of a little Lamb: nothing breaketh so easily the force of Canon shot, as soft Wooll: we esteem not so much the correction that proceeds from passion, though it be accompanied with never so much reason, as that which hath no other cause or beginning, but reason. For the soul of man being naturally subject to the rule of Reason, is never subject to Passion, but Tyrannically: and therefore when Reason is accompanied with Passion, she maketh her self odious, her just government being abased and vilified by the fellowship of the Tyrant-Passion. Princes do honour and comfort their people exceedingly, when they visit them with a peaceable Train: but when they come guarded with armed Troops, though it be for the good of the Common wealth, their coming is alwayes displeasing and damage-

mageable : for let them keep military discipline never so rigorously among their Souldiers, yet they can never bring it so to pass, but some disorder will alway chance, whereby the good poor man is injured. Even so, as long as reason ruleth, and exerciseth sweetly and mildly the chastisements, corrections and reprehensions, due to offences, though they be inflicted exactly, and with rigour, every man loveth and liketh of it : but when she bringeth with her those armed passions of wrath, choler, spite, and rage, taunts and frownings, (which St. *Austen* calleth the Souldiers of Reason) she maketh her self more dreaded than loved, and even her own heart becomes thereby afflicted and ill handled.

5. Better it is, saith the same glorious Saint, writing to his friend *Profuturus*, to deny the entry to anger, be it upon never so just and reasonable a cause, than to receive it, be it never so little, into our hearts : for being once admitted, it is hardly got out of doors again : for it entreteth like a little branch, and in a moment waxeth a great Tree : and if it can but gain the night of us, that the Sun do but set upon our anger (which the Apostle forbiddeth) converting it self into hatred and rancour, there is almost no remedy

to be freed from it: for it nourisheth it self with a thousand surmises, and false persuasions, because never was there yet any angry man, that thought his anger causeless, or unjust. It is better then, and easier, to learn and accustom our selves to live without choler, than to use our choler and anger, though moderately, and discreetly. But if through imperfection and frailty, we find our selves surpris'd and overtaken therewith, it is better to chase it away speedily than to stand dallying with it. For give it never so little leave, and it will be Mistress of the Fort, and like the Serpent, which can easily draw in his whole body, where he can once get in his head.

6. But thou wilt say, how shall I repress and refrain my anger once heated and inflamed? Thou must, *Philothous*, at the first assault of choler, speedily assemble thy forces together, reflecting upon that which thou hast in hand, not rudely, nor violently, but mildly and gently, though seriously, and in all earnest. For as we see in the audiences and assemblies of the Senates, or Courts, the Ushers with crying of peace, make more noise, a great deal, than those whom they bid to be silent: so it happeneth many times, that endeavouring with impetuosity and main force

force to assuage our choler, we stir up more perturbation and trouble in our selves than the motion it self of choler had done before, so that the heart being thus troubled, is no more master of it self.

7. Secondly, after this soft and sweet straining of thy powers, to reflect upon themselves, practise the advice which St. *Austin* being now old, gave unto the young Bishop *Auxilius*. Do (saith he) that which a man should do. If that bechance thee which the man of God said in the Psalm, *My eye is troubled for anger*, have recourse unto God, crying, *have mercy upon me, O Lord*, that he may stretch forth his right hand to repress thy choler. I mean, that we should desire the assistance of God in prayer, when we perceive our selves shaken with choler; (imitating the Apostles when they were tossed with Winds and Tempest upon the waters) for he will command our passions to cease, and cause a quiet calm to ensue. But I admonish thee, that alway the prayer, which thou makest against this passion of anger which then possesseth and presseth thee, be exercised meekly, leasurely and calmly; not violently, hastily, or turbulently: and this self-same rule may be observed in all remedies which are applyed against this passion of anger. K 5 8. Third-

8. Thirdly, so soon as thou perceivest that thou hast done some act of choler, repair and redress the fault immediately, with another contrary act of mildness, exercised promptly and sweetly towards the same person, against whom thou wast angry. For as it is a Sovereign remedy against lying, to unsay it, and go back from the ly, even in the very place where thou toldst it: so is it an excellent salve against anger, to apply suddenly, and out of hand, a contrary act of mildness and courtesie: for green wounds (they say) are easiest to be cured.

9. Fourthly, when thou art at repose and tranquillity, and without any occasion or subject of choler, make great store and provision (as they say) of meekness and gentleness, speaking all thy words, and working all thy actions, and using all thy behaviour in the sweetest, softest, and mildest manner thou canst; calling to mind that the Spouse in the *Canticles* had hony, not onely in her lips, but also under her tongue, that is, in her breast: not hony onely, but milk too; for so we must, not onely have sweet and courteous words to our Neighbour, but, they must proceed also from the bottom of our heart. Neither must we onely have this hony sweet mildness, which is pleasant and odoriferous in
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our Conversation with strangers, and foreigners abroad, but withall the milk-sweet behaviour, and fatherly, or brotherly carriage also within doors, amongst our domestical friends, and near Neighbours : wherein they are greatly to seek, who in the street be like Angels, and within their houses seem almost Devils.

C H A P. IX.

Of Sweetness and gentleness towards ourselves.

- I. **O**Ne of the best exercises of meekness, is that which we may practise towards our own selves : never despightfully fretting against our own imperfections. For though Reason command, that we should be displeased and sorry when we commit any faults, yet we must alway eschew all melancholy, despightful and bitter displeasure : wherein many do highly offend, who (stirred up a little to choler and anger) are angry that they be angry, and fret and chafe, to see themselves chafe ; for by this manner of proceeding, their hearts (as a man may say) are soked in choler ; and though it seems to them, that the second anger conquers and banishes away the first, yet notwithstanding it openeth an entrance and a passage for a new choler at the first occasion.

sion that shall be offered. Besides that these angers, frettings, and bitter chafing against our selves, tend to pride, and have no other root nor beginning but self-love, which troubleth and unquieteth the soul to see it self unperfect.

2. The dislike then which we must have of our faults, must be a sober, quiet, and settled dislike. For as a Judg punisheth much better any malefactor, when he giveth sentence, his reason being untroubled with passion, and his spirit in calm, than if he should pronounce the sentence with a passionate mind, becaule judging in passion, he chastiseth not the faults according as they are, but according as he himself is: so we correct our selves much better by calm and settled Repentance, than by sower, fretting, and fuming, dislike; for Repentance done with violence of passion, is never according to the heaviness of our fault, but according to the sway of our Inclinations. For example, he that much affecteth Chastity, will vex himself with an unspeakable bitterness for the least fault that he should commit against it: and will but laugh at a gross Slander and Detraction proceeding from him. On the other side, he that hateth the sin of Detraction, will afflict his soul for murmuring a little, and make no reckoning of a grie-

grievous fault committed against Chastity and so of others. And this springeth from no other fountaine than that they judg not their Conscience by Reason, but by Passion.

3. Believe me *Philotheus*, as the good advises of a Father, given sweetly and heartily to his Child, have far more operation to correct him, than choler and indignation: so when our soul shall have done any fault, if we reprehend it with a quiet and sweet reprehension, more by compassion, than by passion, and gently encouraging our selves to amendment, the Repentance conceived thereupon, will penetrate further, and sink deeper in us, than a fretful, angry, and storming, Repentance.

4. For my part, if (for example) I had a great affection and desire, not to fall into the sin of vain glory, and yet notwithstanding should have fallen into the self-same vice; I would not reprehend my soul in this manner: Art thou not a miserable and an abominable Caitiff, that after so many resolutions, hast suffered thy self to be carried after this vanity? Fie for shame. Lift not up thy eyes to Heaven, blind, impudent, trayterous and disloyal to thy God; and such fumes of Reprehension; but I would reprehend it rather

rather with reason, and compassively in this sort. Ah my poor heart, we are now fallen into the Ditch, which we had so resolutely determined to escape. Well, let us out again, and forsake it hereafter for ever. Let us yet again call upon the mercies of God, and trust in it, and hope that he will lovingly assist us, to make us hence forward more constant; and so let us return into the path-way of Humility. Courage my soul, from this day we will stand upon our watch and guard, God will aid us, we shall prosper by his grace. And upon this gentle reprehension, would I build a sound and firm Resolution, never to fall again into that fault, using to that end the means convenient, and especially the advice of my Director.

5. But if, notwithstanding, one find that his heart is not sufficiently moved with this sweet manner of Reprehension: he may reproach the fault to himself, and check his soul somewhat roughly, to raise a virtuous shame in it; provided that after he hath thus roundly rated and reviled his heart, he end sweetly and meekly, concluding all his chiding with a mild quiet confidence in God, imitating that great penitent, who seeing his soul afflicted, eased it in this manner: *Why art thou sad, O my soul? and why dost thou trouble me? Hope*
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in God, for I will confess unto him, the saving health of my countenance, and my God.

6. Raise up again thy heart therefore from his fall, with all reposed quiet; humble thy self heartily before God, acknowledging thine own misery, not much wondering at the fall, for it is not strange, that weakness should be feeble, or misery wretched. Yet for all that, detest from thy heart, that thou hast so often offended God, and with chearful courage, and humble confidence in his mercy, return to the path of vertue, from which thou hast swerved.

C H A P. X.

That we must handle our affairs with diligence, but not with too much eagerness and solitude.

1. **T**He care and diligence which we ought to have in our business, are things much different from solicitude, anxiety, and overmuch earnestness. The Angels have care of our salvation, and do procure it diligently: but for all that they take no thought, they are not solicitous therefore, for care and diligence in our cause belong to their Charity: solicitous and vexing thoughts be clean contrary to their felicity: for care and diligence

gence may be accompanied with tranquillity and peace of mind, but solicitude is alwayes joyned with trouble of spirit.

2. Be careful then and diligent in all thy affairs; for since God hath commended them to thy trust and charge, it is his will that thou take care of them: but if it be possible, be not solicitous, take no thought for them, undertake them not with anxiety and too much fervour; force not thy self in the matter for all violent impressions trouble the judgment, and blind reason, and hinder us from doing well, that which we desire to do earnestly.

3. When our Lord reprehended holy *Martha*, he said: *Martha, Martha, thou art solicitous, and troublest thy self about many things.* Where thou seest, if she had been onely careful, she had not been troubled, but because she was full of solicitous thoughts, and unquietness, she vexed and troubled her self, and for that cause did our Lord reprehend her. Rivers which glide smoothly through the vallies bear great Boats, and rich Merchandise, and the rain which falleth gently in the Champian Countrey, maketh the ground to abound in Grass and Corn; but brooks and rills, which run with violent down-falls, or great over-flowings, ruine the bordering villages, and are unprofitable
for

for Traffique, as likewise tempestuous & stormy showers spoil both Fields and Meadows. Never came work to be well done, that was followed with too much earnestness. We must hasten with leasure, (as the old Proverb saith) he that maketh too much hast (saith *Solomon*) is in danger of stumbling or hurting his feet: we end our affairs soon enough, when we end them well enough. Drones make more noise than Bees, and fly much more hastily, but they make combs onely, and not hony: so they that take excessive thought, and go about their business with overmuch solicitude, ordinarily neither do much, nor well.

4. Flies disquiet us not by their strength but by their number: and great affairs do not vex so much as a number of affairs of little value; whatsoever affairs then befall thee, receive them contentedly, with meekness and repose of spirit, and endeavour to dispatch them by due order, one after another: for if thou strive to do them all at once, the overmuch labour will tire and weary thee, and make thee groan under the burthen, and disable thee from bringing any thing to good end.

5. In all thy business, repose thy self wholly upon Gods Providence, by whose onely means thy desigments will grow to

a good effect: yet nevertheless for thine own part be diligent, and do thy endeavour fair and softly, co-operating with Gods help: and thus doing, believe what success soever followes thy endeavour, is most profitable for thee (if thou placest thy confidence in God as thou shouldest) how ever it seem good or bad, according to thy own particular judgment. Like as little children, who with one hand hold fast by their Father,* and with the other gather Straw-berries, or Prim-roses along the hedges: so whilest thou managest the affairs of this World with one hand, lay hold with the other upon the Providence of thy heavenly Father: turning thy self toward him from time to time, to see if thy Husbandry and labours be pleasant unto him. And take heed above all things that thou let not go his hand, or become unmindful of his protection: for so thou wilt not be able to go one only step without falling to ground. My meaning is (my *Philothous*) that amidst thy affairs, and common Occupations, which require not so earnest attention, thou think upon God more than upon thy affairs: and when thy affairs be of great importance, that to be well done, they require thy whole attention, then also oftentimes thou must reflect upon God. And as they that
fail

sail upon the Sea, to arrive at the desired Coast, look more often up to Heaven than down upon the Sea where they sail : do thou so, and God will work with thee, in thee, and for thee, and all thy Labours shall be seconded with Consolations.

C H A P. X I.

Of Obedience.

1. **C**harity onely placeth us in the height of perfection, but Obedience, Chastity and Poverty, are three excellent Instruments to attain unto it. Obedience consecrateth our soul, Chastity dedicateth our body, Poverty applieth our goods and substance to the love and service of Almighty God. These be the three branches of the Spiritual Cross, which every man must bear, all three grounded upon the fourth under-branch, which is Humility. Let us indeavour then, *Philothens*, to practise well these three vertues, every one of us according to our Vocation : for we all have obligation to practise these vertues, although not all after one fashion.

2. Thou must of necessity obey thy Ecclesiastical superiours, as Archbishops, Bishops, Pastours, and such as are their Deputies : thou must obey thy Civil Superiours, to wit, thy Prince, and his Magistrates,

gistrates, which he hath established over thy Country : and finally, thou must obey thy domestical Superiours , Father and Mother, Master and Mistress. This Obedience is called necessary, because no man can exempt himself from the debt and duty of obeying the foresaid Superiours whom God hath placed in authority, to command, and govern each one according to the charge appointed unto him over us. Do then that which they command, and that is Necessary Obedience : but to do this more perfectly, their Counsels also must be followed, and their Inclinations and desires, so far as Charity and Prudence will permit thee. Obey them, when they command such things as are agreeable to thine own will, as to eat, to recreate thy self : for although it seem no great vertue to obey in these occasions, yet would it be a great vice to disobey in them. Obey them when they command things that are indifferent in themselves, or in thy judgment, as to wear this, or that habit, to go this way. or that way, to sing, or to be silent : and it will be very commendable obedience. Obey them when they command hard, displeasing, and uneasy things ; and it will be Perfect Obedience.

3 Obey (I say) sweetly, without reply,
promptly,

promptly, without delay, cheerfully, without repining; and above all, obey lovingly, for love of him, who for our love made himself obedient, even to the death of the Cross, and who (as St. Bernard saith) chose rather to loose his life, than to loose Obedience.

4. To learn to obey easily thy Superiours, accustom thy self to condescend and follow the will of thy equals, giving place to their opinions, when they are not vicious, or naughty, without all strife, wrangling, or contention, accommodate thy self willingly to the desires of thy inferiours, so far as reason may permit, and never exercise any imperious commands over them, so long as they be good and virtuous.

5. We must obey all our Superiours, but every one in that, in which he hath charge over us: as in that which belongeth to civil Policy, and publick affairs, we must obey our Prince; our Prelates, in that which belongeth to Ecclesiastical matters; our Father, our Husband, and our Master in Domestical business; and our spiritual Director, in the peculiar guidance of our Conscience and Soul.

6. Cause thy Director to order, dispose, and impose the actions of Piety, which thou shouldest exercise, for so they will be
more

more excellent, cloathed with a double beauty, the one taken from themselves, because they are good of their own nature and substance; the other taken from thy obedience to thy Director, in vertue whereof thou dost perform them. Happy are the obedient, for God will never suffer them to go astray.

C H A P. XII.

Of the necessity of Chastity.

1. **C**hastity is the Lilly of vertues, it makes men like to Angels. Nothing is beautiful but by Purity: and the purity of men is Chastity. Chastity is called honesty, and the possession thereof, Honour, it is named Integrity; and the contrary thereof Corruption. In few words, Chastity hath this excellency apart, to be joyntly, the beautiful and lovely virtue of Soul and Body.

2. It is never lawful to receive any unchast delight from our bodies in any sort whatsoever, but onely in lawful marriage: for the sanctitie of marriage by just recompence, repaireth the loss we receive in that kind of pleasure. And yet even in marriage, the honesty of the intention must alwayes be kept, that though there be some indecency in the delight taken, yet there be alwayes purity and cleannes
in

in the intention and will that exerciseth it. The chaste heart is like the Mother-pearl, which receiveth no drop of brackish water, but onely the dew that falleth from Heaven: and a chaste heart admitteth no pleasure, but onely in marriage, which is ordained from Heaven: excepting onely the lawful delight of marriage, it is not lawful so much as in thought, to intertain, especially voluntarily, and deliberately, any voluptuous or carnal delight.

3. The First degree of this vertue, may be (my *Philothous*) to take heed of intertaining any kind of pleasure, that is prohibited or forbidden; as all those are, which are received out of marriage: and those likewise which are taken in marriage, but not according to the rule of marriage. For the Second degree, refrain as much as is possible, from all unprofitable and superfluous delights, although lawful, and permitted. For the Third degree, fix not thy affection upon the pleasures and delights ordained and commanded in marriage it self; for though it be lawful to use those delights, which are necessary for the end, and Institution of Matrimony; yet for all that, we must never fix our heart thereupon.

4. All Persons and Estates need this vertue. They that are in widdow-hood, must

must have a courageous and strong chastity, to avoid not onely the present or future objects, and occasions of delights, but to resist the Imagination which lawful pleasures, received in marriage in former times, may breed in their Remembrance, their minds therefore being more subject to unclean allurements, and unchast impressions. For which cause St. *Augustine* admireth the purity of his dear friend *Alypius*, who had wholly despised and forgotten the pleasures of the flesh, though tasted by him sometimes in his youth. And truly we see, that when fruits are not yet tainted with rottenness, they may be well preserved, some in straw, some in sand, and some in their own leaves: but being once tainted with a little rott, it is a'most impossible to preserve them long, but by confitting, or conserving them in Hony and Sugar. Even so Chastity which is not yet violated, may many wayes be guarded and kept whole, and untouched, but being once corrupted, though but a little, cannot be preserved, but by an excellent Devotion, which (as I have oft repeated) is the Hony and Sugar of the mind.

5. Virgins have need of a marvailous, simple, and tender chastity, not suffering the touch of any thing contrary to their clean-

cleanness, but to banish, without all delay, from their very thoughts, all sorts of curious conceits, representations, or remembrances of carnal pleasures : which indeed deserve not that men should desire them, since Asses and Swine be more capable of them than men. Let these pure and lovely clean souls therefore, never doubt, but that Chastity is incomparably better, more delightful, and more honourable, than any pleasure contrary thereunto. For as great St. *Hierome* saith, the Devil indeavoureth violently, to force Virgins to desire the Trial of these fleshly pleasures, presenting and painting them to their thoughts, infinitely more pleasant and delicious, than indeed they are : which many times troubleth them much, esteeming (as this Saint saith) that to be more sweet, which they have not as yet tasted. For as the little Butterfly, seeing the flame of a Candle, hovereth curiously about it, to prove whether it be as sweet, as it is fair ; and forced with this fantasie, ceaseth not, till she burn her self to death at the very first Trial : so these young folk, suffer themselves oft-times, to be seized with the fond and false imagination, which they frame of the pleasure of voluptuous flames, that after many curious thoughts spent upon them . in fine, they cast themselves utterly

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terly away in the Trial of them, more sottish and foolish in this, than the Butterflies, which have some occasion to imagine that the flame is sweet, because it is beautiful: whereas these fond fools, knowing that the pleasures, which they hover about, are indecent, and dishonest, abstain not for all that, to prosecute their beastly and brutish delectation.

6. As for married folk, although the common people cannot be perswaded thereto, yet is the vertue of Chastity most necessary to them: for Chastity of marriage, consisteth not in abstaining absolutely and wholly from carnal pleasures, but in being continent, moderate, and temperate in the use of them. Now, as this Commandement; *Be angry, but sin not*; is (in my opinion) harder than this; *Be not angry*: which is rather given to avoid anger, than to Rule and Govern it: So is it farr easier to keep ones self altogether from fleshly delights, than to keep due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force and vertue, to extinguish and allay, the heat and fire of concupiscence.

But the frailty of them that enjoy this Licence, passeth easily from permission, to dissoluteness, and from the use, to abuse.

And

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And as we see many rich men to rob and spoil, not for want, but for covetousness: so likewise we see many married folks, to exceed in intemperance and lasciviousness, notwithstanding the lawful Objects, wherein they might and should contain their desires: their unbridled concupiscence being like wild-fire, which runneth scorching and burning here and there, without resting in any one place. It is alwayes dangerous to take violent purgations, for if one do take more than he should, or if they be not well prepared, the poor Patient receiveth much damage thereby. Marriage was blessed and ordained in part, for a purgation and remedy against concupiscence; and it is, doubtless, a very good remedy: but yet somewhat dangerous, if it be not discreetly applied.

7. Moreover, the variety, and change of humane affairs, besides often and long diseases, do many times seperate Husbands from their Wives; and therefore married folk do stand in need of two kinds of Chastity, the one for absolute Abstinence from fleshly delight, when occasions occurring do seperate them: the other, for moderation and temperate use of marriage-pleasures, when they live together.

8. Thou seest then that Chastity is necessary for all sorts of people: *Follow*

Peace with all men (saith the Apostle) *and holiness, without which no man shall see God*: Where, by holiness, is understood Chastity, as *St. Jerome*, and *St. Chrysostome* observe. No (my *Philotheus*) none shall see God without Chastity, none shall dwell in his holy Tabernacle, that are not pure of heart, and as our Saviour *Christ* himself saith, dogs and unchast shall be banished from thence, and *Happy are the pure of heart, for they shall see God.*

CHAP. XIII.

Advices how to preserve Chastity.

1. **B**E exceeding diligent to withdraw thy self from all occasions and bates of Incontinency; for this vice worketh insensibly, and unperceived: and from very little beginnings, proceeds to great inconveniences. It is alwayes more easie to avoid damage before it come, than to redress it when it is happened.

2: Mens bodies are like to Glasses, which cannot be carried together touching one another, without danger of breaking; like fruits, which be they never so sound and well seasoned, yet, by touching one another, are tainted with rottenness. Water it self in a vessel, be it never so fresh, being once touched by any beast, can not long

long time be preserved in his freshness. Never suffer any man (*O Philotheus*) to touch thee uncivilly, either for mirth, or for favour : for though peradventure Chastity may be preserved in those actions, that are more of lightness than of malice; yet the purity and floure of Chastity, receiveth some detriment and loss by them. But to suffer thy self to be touched dishonestly by any, is the utter ruine and overthrow of Chastity.

3. Chastity dependeth of the soul as of her original Root, and respecteth the body, as the matter about the which she worketh. This is the cause that she may lose her self by all the exterior senses of the body, and by the Temptations and desires of the soul. It is lasciviousness to behold, to hear, to speak, to smell, or touch any dishonest thing, when the soul observeth it, dallieth in it, and taketh delight and pleasure therein. *St. Paul* positively saith: *Let not Fornication be so much as once named amongst you.* The Bees not onely refuse to touch any Carrion, but hate extreamly, and therefore flie hastily from all unsavory smells proceeding from it. The sacred Spouse in the *Canticles* is said, to have her hands full of myrrh that it droppeth down from her fingers, and myrrh preserveth from Corruption ; her

lips are coloured with a blushing Vermilion, betokening modesty and shamefastness in words; her eyes are of Doves, for their purity, she weareth golden ear-rings, as never daring to hear of any uncleanness, her nose is compared to the cedars of *Libanus*, that are incorruptible: such ought to be the soul of Christs servant, chaste, honest, clean in hands, lips, eyes, ears, and all her body.

4. To this purpose will I tell thee what the ancient Father *Jo. Cassian* reports, as from the mouth of *St. Basil* the great: who speaking of himself, said; *I know not what belongeth to Women, yet am I not a Virgin.* For truly Chastity may be lost as many wayes as there be kinds of lasciviousness, and fleshly delights: which according as they are great or little, so do they weaken, wound, or kill it out-right.

There are certain particular friendships, and indiscreet, foolish sensual passions, which (to speak properly) do not violate and corrupt Chastity, but yet do greatly weaken it, and stain the beautiful white of this pure vertue. There are other familiarities and passionate friendships, not onely indiscreet, but vicious; not onely fond, but dishonest withall; not onely sensual, but carnal: and by these Chastity is at least sorely hurt and wounded. I
say,

say, at the least wounded, because it dyeth and perisheth altogether when these dalliances and wanton actions do cause in the flesh, the uttermost effect of voluptuous delight: for then it is lost more vilely, wickedly, and detestably, than when it is corrupted by Fornication, by Adultery, by Incest; since these latter kinds of dishonesty, are onely sins: but the former (as *Tertullian* saith in his *Book of Chastity*, or *Shamefastness*) are certain monsters of Iniquity. Now neither *Cassian*, nor I my self think, that *St. Basils* words are to be understood of any such filthy disorder, when he said of himself, that he was no Virgin; but he said so onely for unchast and voluptuous thoughts, which although they defiled not his body, yet did they contaminate his soul, of the purity and chastness whereof, all generous and noble-minded spirits are exceeding jealous.

5. Haunt not the company of unchast persons, principally, if withall, they be shameless and impudent, as (for the most part) they be. For as the he-Goats licking the sweet Almond-trees with their tongues, do make them degenerate into bitter Almonds: even so these wanton souls, infected with the stinch of fleshly lusts, do scarce speak to any of either sex

but they make them (in some sort) fall from the cleanness of their Chastity : they bear poyson in their eyes, and in their breath, like Basilisks. But contrariwise, keep company with chaste and vertuous people : meditate and read often holy things ; for the word of God is Chaste, and maketh them chaste that delight therein : which made *David* compare it to the Topaze, a precious stone, whose property is, to assuage the ardour of Concupiscence.

6. Keep thy self alwayes near and close to Christ Jesus crucified, spiritually by Meditation and holy Communion ; for as they that lie on the hearb *Agnus castus*, become themselves chaste : so reposing thy heart, in, and upon our Saviour (who is the true, chaste, and immaculate Lamb) thou shalt soon perceive thy soul cleansed from all kind of impurity and incontinency.

CH A P. XIV.

Of poverty of Spirit, to be observed in Riches.

I. **B**lessed are the poor in Spirit, for theirs is the Kingdom of Heaven: accursed then be the rich in Spirit, for the misery of Hell is for them. I call him rich in Spirit, who hath riches in his

his Spirit; or rather, which hath his Spirit wholly busied and buried in his Riches! The *Alcyons* make not their nests bigger than the palm of a hand, and leave but one little hole in them, on the upper side: then do they place them upon the edge of the Sea-shoar, and frame it so firm and so sound in all parts, that when the Waves do chance to raise themselves up, yet the water can never get in, but they remain floating above the Waves; having alwayes (as it were) the upper hand of the Sea, even in the very middest of the Sea. Thy heart (dear *Philothous*) must be in self-same manner, open onely to Heaven-ward, and impenetrable, never giving place to Riches and transitory goods, with which if thou do chance to abound, yet keep thine heart free from doating on them with too much affection: let it in the middest of great wealth, be alway master of thy wealth, above thy Riches, not beneath, frank and free out of them, not intangled in them. No, no, lodge not this Celestial spirit of thine, in these base earthly goods, let it be alwayes over them, never in them.

2. There is great difference betwixt having poyson, and being poysoned. All Apothecaries almost, have poyson to use at divers occasions, but they are not for all

that empoysoned ; because they have not poyson in their bodies, but in their shops : Even so thou mayest have Riches, without being empoysoned at all with them : if thou keep them in thy bags, or in thy house, and not in thy heart. To be Rich indeed, and poor in thought, and desire, is the greatest felicity of a Christian : for he hath by that means, the commodity of Riches for this World, and the reward of poverty, in the World to come.

3. Ah *Philothens*, no man will confess himself to be covetous, every one contemneth in words that baseness, and vileness of heart : they lay their excuse upon the great charge of Children which urgeth them : upon the rule of wisdom, which requireth, that men should diligently lay up means to live ; they never have too much, some necessities are alwayes found out to get more. Nay, the most covetous wretch of all, will not onely not confess himself to be such, but thinketh in his Conscience he is not covetous. For covetousness is a monstrous Ague ; which maketh it self so much more insensible, by how much more violent & burning it is . *Moses* saw that holy fire, which burned in the Bush, yet consumed it not at all : but this prophane fire doth consume the covetous person, and yet it burneth him not :
Nay,

Nay, in the middest of all his heats, and ardours, he boasteth of the coolest refreshing air that heart could wish or desire, and esteemeth his insatiable and unquenchable drought, to be a natural and delectable thirst.

4. If thou desire long, ardently, and unquietly, the Riches which thou possessest not: it is but a jeast to say, thou desirest not to come by them unlawfully, neither dost thou leave to be covetous for all that. He that desireth a long time, with burning thirst, and unquiet wishes, to drink, albeit he desire cold water onely, yet he giveth sufficient witness that he is troubled with an Ague. O my *Philothens*, I know not, whether it be a just desire, to desire to have justly, that, that another possesseth justly: for it seemeth to me, that by such desire we would profit our selves, by the damage of others. He that justly possesseth any commoditie, hath he not better right to keep it justly, than we to desire to have it justly?

And wherefore then stretch we our desire to his commoditie, to dispossess and deprive him of it? Although this could be a just desire, verily it is not charitable; for even we our selves would not in any case, that another man should desire, no not justly, to have that, which we do and
will

will justly retain. This was the sin of *Achab*, who desired to have *Naboths* vineyard justly, the which *Naboth* much more justly desired to keep : *Achab* desired it continually, ardently, unquietly, and therefore he offended God.

5. Expect not (my *Philothens*) to desire thy Neighbours goods, till he himself desireth to part from them ; for then his desire will make thy desire to be not onely just, but charitable also. For I do give thee leave to have a diligent care, to augment and encrease thy substance and thy wealth, so that it be done, not onely justly, but quietly also and charitably.

6. If thou affect much the goods, which thou hast not, if thou be much vexed and troubled about them, setting thine heart, and bending all thy thoughts and imaginations to gain them, and fearing with a feeling apprehension to loose them, believe me that thou hast yet the fit of this burning Ague of Avarice. For they that have such fits, drink the water that is given them, with an hastie greediness, and a certain attentive pleasure, which healthy men accustom not to have. It is impossible to take great pleasure in a thing, but that our affection is much placed upon it.

2. And if thou chance to suffer any loss of thy goods, and feel thy heart clogged with

with sorrow, and afflicted therewith: Believe me (my dear *Philothens*) thou bearest overmuch affection to them; for nothing so much witnesseth the love we bear to a thing which we have have lost, as the affliction and discontent which we shew for the loss.

8. Desire not then with a full, deliberate, and earnest desire, the wealth and commodity, which thou hast not: and settle not thy heart upon that which already thou hast: discomfort not thy self for the losses which befall thee, and then thou shalt have some reason to say and believe, that being rich in effect, thou art notwithstanding poor in affection; that thou art indeed poor in spirit, and consequently, that the Kingdom of Heaven appertaineth unto thee.

CH A P. XV.

How to practise true and real Poverty, remaining notwithstanding really Rich.

I. **T**HE Painter *Parrhasius* represented in his Pictures, the people of *Athens* by a most witty Invention, painting out their divers and variable humours, cholerick, unjust, unconstant, merciful, high-minded, proud, humble, and cowardly; and all this together. But I (*Philothens*) would do more than all this

this : for I would put into thy heart, Riches and Poverty both at once, a great care, and a great contempt, of temporal affairs.

2. Take much more care to make thy Temporal goods profitable, and gainful, than worldly men do. Tell me, the Gardiners of great Princes, are they not more curious and diligent to Deck and Trim up the Gardens which they have commended to them in charge, than if they were their own in Propriety? And what is the reason thereof? because, without doubt, they consider those Gardens, as Kings and Princes Gardens, to whom they desire to make themselves acceptable, by their good service. My *Philotheus*, the wealth and possessions which we have, are not ours, God hath committed them unto our charge to cultivate them; and his will is, that we make them profitable and gainful; and therefore we do him good service when we take care of them. But this care must be in us greater and constanter than worldlings have of their Riches. For their labours are for the love of themselves, and ours must be for the love of God. Now as self-love is violent, troublesome and hasty; so the care that we take to satisfy this self-love, is full of vexation, of anguish, and disquiet; And as the love of
God

God is sweet, peaceable, and quiet: even so the care which proceedeth from it, although it be even about worldly goods, is both amiable, sweet, and pleasant. Let us then have this gracious care of preserving, yea, and of encreasing our Temporal commodities, whensoever any just occasion shall present it self, and so far forth, as our Estate and Condition requireth: for God will that we do so, for the love of him.

3. But take heed (my dear *Philothous*) that self-love deceive thee not, for sometime it counterfeiterh so craftily the love of God, that thou wouldest verily think it were the same. Now, that it deceive thee not, and that this care of thy Temporal goods, turn not into secret Avarice; over and above that which I said in the Chapter going before, we must very often practise a true, real, and effectual poverty, in the midst of all the Riches and wealth, that God hath given us.

4. Always then abandon some part of thy goods, bestowing it on the poor with a willing heart; for, to give away that one hath is to impoverish himself by so much as he giveth; and the more one giveth, the more poor he becomes. True it is, that God will pay it and render it all again, not onely in the next World; but
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even in this present life ; (for nothing so much prospereth our Temporal Estate, as almes-giving) but notwithstanding, until such time as God doth restore and repay that which thou hast thus given, thou remainest by so much poorer indeed than thou wast. O how holy and Rich is that Poverty, which cometh by alms-deeds !

5. Love poor folk, and poverty, for so shalt thou become Poor indeed, because (as the Scripture teacheth) *we are made like the things which we love.* Love makes Lovers fellowes, and equals : *who is weak* (saith St. Paul) *with whom I am not weak ?* he might have said likewise ; who is poor with whom I am not poor ? for love made him like those whom he loved. If then thou love the poor from thine heart, thou shalt be truly partaker of their poverty, and become as Poor as they. But if thou love the poor, witness this thy love, by going often among them : be glad to see them in thine own house, and visit them in theirs ; keep them company willingly, rejoyce that they approach nigh thee in the Church, in the street, and elsewhere. Be poor in talking, speaking, and conversing courteously among them : but be rich-handed, giving them liberally of thy goods, as having more abundance.

6. Wilt thou go one step further, my dear

dear *Philothens*, content not thy self to be poor, but procure thou to be poorer than the poor themselves are. And how may that be? The servant is inferiour to his Master: be thou then a servant of the poor: go and attend upon them in their beds, when they are sick; I say unto thee, attend on them, and serve them with thine own hands: be their Cook thy self, and at thine own expences: be their Laundress, and bleacher of their linnen. O *Philothens*, this manner of serving is more glorious than a Kingdom. I cannot sufficiently admire the ardent affection with which this Counsel was put in practise by *St. Lewis*, one of the greatest Kings under the Sun, in all kind of greatness and excellency. He waited oft-times at the Table of the poor whom he nourished, and caused three poor men almost every day to dine at his own Table, and eat himself often the reliques of their pottage, with such a love as the like hath not been seen. When he visited the Hospitals of sick folks (which he did very often) he served them ordinarily, which had the most horrible and loathsome diseases, as *Lazars* Cankers, and such like: and performed all this service unto them bare-headed, and kneeling on the ground, considering, and also respecting in their persons, the

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Saviour of the World : and cherishing them with as tender a love, as any sweet Mother could do her own child. St. *Elizabeth* Daughter to the King of *Hungarie*, often-times put her self amongst the poor, and for her Recreation, sometimes would apparel her self like a poor woman amongst her Ladies, saying unto them, If I were poor, thus would I attire my self. O *Philotheus*, how poor were this Prince and Princess amidst their Royal Riches, and how Rich were they in this their admirable poverty ! Blessed be they that be poor in this sort, for unto them belongeth the Kingdom of Heaven. *I was hungry, and you gave me to eat : I was naked, and you cloathed me ; possess you the Kingdom prepared for you from the foundation of the World : will the King of the poor, and of Kings, say at his great dooms day.*

7. There is no man but upon Some occasion, one time or other, shall stand in need of some, commodity. Sometimes comes a guest whom we ought, or would, entertain very well, and for the present we have nothing to receive him in good sort withall : Sometimes our best apparel is in one place, and we our selves in an other, where occasion requireth that we should go better cloathed. It happens another

another time, that all the Wines of our Cellars do work, and loose their taste: so that there remain onely low and green Wines for our own use. Another time in a long journey, we light upon some Cottage to lodge in, where all things are lacking; where there is neither Table nor Chair, nor Bed, nor Chamber, nor any to serve us. To be brief, it is a very ordinary thing, to stand oft-times in need of some necessary commodity, be we otherwise never so Rich. Well, this is to be poor in effect, and in very deed, when we lack these things. *Philothous*, rejoyce in such occasions, and accept them with all thy heart, and suffer them chearfully, for Gods love.

8. When some inconvenience befalls, that impoverisheth thee, either of a great deal, or of a little, as Tempest, Fire, Inundations, Dearth, Thieves, Process, Persecution, or the like, O then, *Philothous*, is the time indeed to practise poverty of spirit, receiving with mildness, this loss, and diminishing of our wealth, and accommodating our selves, patiently and constantly, to this unexpected impoverishment. *Esau* presented himself to his Father, with his hands all hairie, and so did *Jacob* likewise: but because the hair which covered *Jacob's* hands, stuck not to his
his

his own skin, but to his gloves, one might have taken away the hair from him, without hurting him : but because the hair of *Esau's* hands, grew upon his own skin, and not upon his gloves, being hairie by nature, he that would have indeavoured to pull off his hair, should have put him to pain and torment, and he would have striven and sweat to defend himself from fleaing. When our Riches cleave to our very soul, if Tempest, if Thieves, if a Catch-pole, do but snatch any piece from us, what complaints, what stirs, what impatience, presently shew we? But when our Riches cleave but onely to the care that God would have us take, and do not stick to our heart, if they fleece us, and despoyl us of them, we fall not beside our selves therefore, nor loose the quiet and tranquillity of mind. This is the difference betwixt the beasts and men as touching their cloaths : for beasts cloaths, stick to their flesh, and mens apparel, are onely cast about them, so that they may be put off and on at their pleasure, without any pain, or inconvenience.

C H A P. XVI.

*How to practise Richness of Spirit, in
real Poverty.*

1. **B**UT if thou chance to be verily poor indeed (*Philotheus*) Let me entreat thee to be poor likewise in spirit: make a virtue of necessity, and value this precious Pearl of poverty at a high rate and estimation which it deserveth. The lustre thereof is not discovered perfectly in this World, and yet nevertheless it is exceeding Rich and Beautiful.

2. Be patient, because thou art in good company. Our Lord and the Blessed Virgin, the Apostles, so many Saints, both men and women, have been exceeding poor, though they had means to be Rich, yet they contemned Riches. How many great Worldlings have there been, who even with mighty contradictions and resistance of their friends, have indeavoured and intended with incomparable care, to find out Poverty, and enjoy her company in Cloysters and Hospitals. And behold here *Philotheus*, holy Poverty more favourable to thee than unto them, she presenteth her self unto thee of her own accord, thou hast met with her without searching painfully after her: embrace her

her then as a dear friend of Christ Jesus, who lived and dyed in poverty. Poverty was his Nurse, and his Hostess all the dayes of his life.

3. Thy poverty (*Philotheus*) hath two great priviledges by which she can make thee Rich. The First is, that she came not unto thee at thy own inviting, or election, but by the onely will and choice of God, who made thee poor without any concurrence of thy own will. That then, which we receive purely from Gods holy will, is alway most acceptable unto him, provided that we receive it chearfully; and for love and reverence of his holy will: where there is least of our own will, there is most of Gods pleasure. The simple and pure acceptance of Gods holy will maketh patience most excellent.

4. The Second priviledge of thy poverty is, that it is a poverty poor indeed, and in good earnest. Poverty that is commended, cherished, esteemed, succoured, assisted, is not altogether poor, and hath yet some Riches in it: But poverty which is despised, eschewed, reviled, reproached, and abandoned of all, is poverty indeed.

5. Complain not then (my dear *Philotheus*) of thy poverty. For we complain not, but of that which displeaseth

us; and if poverty displease thee, thou art no more poor in Spirit, but rich in Affection.

6. Be not discomforted, that then thou art not so well succoured and assisted, as is requisite, for in this want consisteth the excellency of poverty. To have a desire to be poor indeed, and yet not willing to have incommmodity, is an over great ambition: for that were to be willing to have the honour of poverty, and the commodity of Riches.

7. Be not ashamed to be poor, or to ask Alms for Gods sake: Receive with Humility that which shall be given thee, and take the denial meekly and quietly. Remember often the voyage, which our Lady made into *Egypt*, to carry thither her dear Child, and how much contempt, poverty, and misery she was driven to suffer. If thou live thus, thou shalt be most Rich amidst thy poverty.

CHAP. XVII.

Of Friendship, and first of wicked and fruitless Friendship.

1. **L**Ove hath the first and chief place among all the passions of the soul: it is the King of all the motions of the heart, it changeth all the other into it self, and maketh us altogether such as is the

the thing which we love. Take heed then, *O Philorheus*, that thou love no bad thing, for then thou thy self wilt become altogether bad. Now of all love, Friendship is the most dangerous, because other love may be built without Communication; but Friendship being wholly grounded upon that, hardly can one have with another, without participating of his qualities and conditions.

2. All love is not Friendship: for one may love, and not be loved, and then is there love, and not friendship; because friendship is a mutual love, and if the love be not mutual, it is not friendship. Neither is it enough that it be mutual, but the parties that love one another, must know and acknowledg the affection that is between them: for if they know it not, they may have love one to the other, but not friendship. There must be also some sort of Communication between them, for that is the ground of Amity: and according to the diversity of Communications, friendship also is divers: and Communications also are idvers, according to the diversity of goods which they do mutually Communicate: If they be false, vain, and forged goods, then is the friendship false and forged: if they be good indeed, then is the friendship true; and the more excellent

cellent the goods communicated be, the more excellent is the friendship. For as that hony is best that is gathered from the blossoms of the sweetest, and excellentest flowers: So that Love which is founded on the best Communication is most excellent. And as there is hony in *Heraclea*, a Province of *Pontus*, which is poysonous, and maketh them senseless that taste of it, because it is gathered from the venomous herb *Aconitum*, which groweth in great abundance in that Countrey; even so friendship grounded upon the Communication of false and vitious things, is altogether false and wicked friendship.

The Communication of carnal pleasures, is a mutual propension and inticement to such delights: which can no more bear the name of friendship among men, than the self same Communication of pleasure among Asses and Horses. And if there were no other Communication in Marriage, there were also no friendship at all: but because beside that Communication of those delights necessary for the procreation of children, there is also in the estate of marriage mutual and indivisible Communication of life, labour, goods, affections, and of indissoluble faith and loyalty: therefore is the love of Marriage a true and holy friendship.

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4. Friend-

4. Friendship grounded upon the Communication of sensual pleasures, is very gross and unworthy the name of friendship, as also is that which is founded upon frivolous and vain virtues, which depend onely on the judgment of the sense. I call those pleasures sensual which principally and immediately are received by the operations and actions of the exterior senses of the body, as is the beholding of fair beauty, the hearing of sweet voices, touching, and the like. I call frivolous virtues, certain abilities, and vain qualities, which feeble and ignorant wits call virtues and perfections. Hearken to the greater part of Maids, Women, and young folk, they will not fail to call such a Gentleman very virtuous, and endued with great perfections, because he danceth well, he playes well at all games, he goeth decently apparrelled, he singeth well, he discourseth well he is of a courtly behaviour. And jeasting wits esteem him most virtuous amongst them, that is the greatest scoffer. But as all these things depend on the corporal senses of men, so also these friendships, which belong to them, are rightly termed sensual, vain, and frivolous, and deserve rather the name of fondness, than of friendship. Such are ordinarily the amities of young folk, which respect
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and affect a trim beard, fair locks, or goodly tramels of hair, lovely looks, smiling eyes, gay apparrel, idle behaviour, and fond prating friendships, onely fit for the green age of those lovers whose vertue is but pen-feathered, and whose judgment is yet in blossom : and such amities as they are slightly grounded, so they lightly pass away, and melt like snow in the summer.

C H A P. XVIII.

Of Love, and love Toyes.

I. **W**Hen these foolish amities pass amongst persons of divers sex, without pretence of marriage, they be called rightly love-toyes : for being but certain Abottive, or untimely Images, or rather shadowes of Amity, they deserve not the name of true love or friendship, for their incomparable vanity and imperfection. And yet by them are the hearts of men and women engaged, chained, and intangled the one with the other in vain, upon foolish affections, founded upon these frivolous Communications, and fond Delights, of which but even now I spake. And although these foolish loves do ordinarily melt, and turn into carnal actions, and filthy lasciviousness : yet that is not the first design and intention of the persons betwixt whom

they pass: for then they would no more be love-toyes, but manifest and detestable leachery. Sometimes many years pass, before any such gross wickedness happen between them that are infected with this folly, and no action will be committed directly contrary to bodily Chastity: the parties onely contenting themselves to steep their hearts (as it were) in wishes, desires, sighs, woing speeches, and such like vanities, and all this for sundry motives and pretensions.

2. Some have no other design, than onely to satisfie their hearts in giving and taking love, following their Amorous desires: and these take not much consideration in choice of their loves, but onely follow the cast of their own Inclinations: so that at the first incounter of any object pleasing their humour, never examining the inward conditions, or qualities of the party, they will out of hand begin this frivolous Communication of wanton love, and thrust themselves far into those miserable snares, from which afterward they shall have much ado to deliver themselves. Others suffer themselves to walk that trace of vanity, esteeming it no small glory, to take and link hearts together by love: and these persons, making election of their loves for glories sake, set up their snares, and

and spread their sails in eminent, rare, and illustrious places. Others are carried away both by their Amorous Inclination, and vain glory joyntly : for though their heart is altogether inclined to love, yet will they not talk of it, without some advantage of glory. These amities are all naught, foolish and vain : *naught*, because they end and dye at length in the sin of the flesh, and steal away the noble passion of love, and consequently, the heart from God, from the married Wife, and from the Husband, to whom it was due ; *foolish*, because they have neither reason, nor foundation : *vain*, because they yield no profit, nor honour, nor contentment : nay, contrarily, they loose time, stain honour, and give no other pleasure, but onely a vain desire to hope for they know not what, and pretend they understand not wherefore ; for it seemeth still to these base and feeble spirits, that there is, I know not what, to be desired in the Testimonies and signs which are shewed them of mutual love. but they cannot tell what it is : so that their desire is endless, and hath no bound, going still onward, and vexing their hearts with perpetual distastes, jealousies, suspicions and disquietness.

3. Saint *Gregory Nazianzene* writing against vain Women, and love-wantons,

speaketh very well of this matter ; a little parcel of the much that he directly speaketh against Women (but may as directly be applyed against Men) is this that followeth : *Thy natural beauty is sufficient for thy Husband : but if it be for many men, like to a Net spread out for a flock of foolish Birds, what will become of it ? He will be pleasing to thee, that hath pleased himself in thy beauty: thou wilt render him glauce for glauce, one wanton look for another : soon after will follow pretty smiles, and oftentimes languishing loves terms shot forth at random for an entrance, or first beginning: but soon after wilt thou pass to plain and manifest idle talk. Take heed, O my prating tongue, to tell what usually follows ; yet will I say this one truth : nothing of all those things which young men and maidens say and do together in these foolish pastimes, is exempted from great and stinging motions of the flesh ; all the tricks of wanton love are linked one with another, and do follow one another, even as one piece of Iron drawn by the Load-stone, draweth divers other pieces likewise after it. O how well saith this great and godly Bishop, what dost thou intend to do ? to make love ? but no body maketh love voluntarily, that doth not receive it necessarily. He that catch-*

catcheth in this sport, is likewise caught himself. The herb *Aproxis* receiveth fire so soon as it commeth near it: our hearts do the like; so soon as they see a heart inflamed with love for them, they are presently inflamed with love for it. Well (will another say) I will take but a little of this flame of love. Alas, thou deceivest thy self, this, love-fire is more active than thou imaginest, when thou makest account to have received but one sparkle thereof into thy heart, thou wilt be amazed to see that in a moment it will have seized upon thy whole heart, and burnt to ashes all thy Resolutions, and turned thy Reputation into smoak. The wise man cryeth out, *Who will have compassion on an Inchanter stung with a Serpent?*

I also cry after him: O fools, and senseless hearts, think you to charm love, and tame it as you list your selves? you would play and dally with it, but it will bite and sting you to the heart: and what think you then will be spoken of you? Every one will deservedly mock and scoff at you, that would needs undertake to enchant love, that upon a false assurance would put into your bosom so dangerous a Snake, which hath invenomed your Soul, and poysoned your Honour and Estimation.

4. O how miserable a blindness is it, to

trifle away in this sort, upon so frivolous an advantage, the principal Jewel of our soul? *Philotheus*, God careth not for man, but in regard of his soul: nor for the soul, but in regard of the will: nor for the will, but in regard of the excellent acts of love. Alas, how much want we of that store of love which we need? The defect of our love to God-wards, is infinite, and yet in the mean time (wretches that we be) we lavish it out, and mispend it riotously upon vain and frivolous things, as if we had enough and too much to spare. But consider that our great God, who hath reserved to himself the love of the Soul, onely for an acknowledgment of our Creation, Conservation and Redemption, will exact a very straight account for all these foolish expences of so precious Riches: if he make so rigorous an examination of idle words, what will he do of idle, impertinent, foolish, and pernicious, loves?

5. The Wall-nut-Tree endamageth the Vines, and Fields where it is planted: for being so great a Trunk, it draweth all the fat and sap of the ground where it groweth, and maketh it afterwards unable to nourish other plants: the leaves thereof are so stuffed together, that they make too large and thick a shadow, and allureth

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travellers unto it, who, to beat down the Nuts, spoil and tread down all round about it. These wanton loves do the very same harm to the soul, for they do wholly possess the soul, and so vehemently draw away all her motions, that she is not able to employ her powers in any other good work. Their Entertainments, Communications, Parlies, and amorous Toyes, are so frequent that all their golden time, all their good leasure, is spent in them; and finally they draw so many Temptations, distractions, suspicions, and other such bad adherents, that the whole heart is tyred and trampled therewith. To be brief, these wanton loves do not onely thrust out of doors the Heavenly love of God, but withall banish the fear and reverence of his Majesty, and weaken the spirit, impair their Reputation: they are in a word the May-game and pastime of Courts, but the mischief, destruction and pestilence of Hearts.

CHAP. XIX.

Of true Friendship.

1. **L**Ove every one (*Philothous*) according as Charity commandeth: but have friendship onely with those, with whom thou mayst Communicate in good and vertuous things: and

the more exquisite the vertues be, in which this mutual Communication is made, the perfecter will the friendship be, that is grounded thereon. If the Communication between you be in sciences and learning, the friendship grounded thereon is indeed very commendable, and more commendable, if the Communication be in vertues, with Prudence, Justice, and discretion. But if the mutual Communication be exercised in the acts of Charity, Devotion, and true Christian perfection, O how precious and excellent will this friendship be ! It will be excellent, because it cometh from God ; excellent, because it goeth to God ; excellent, because it is placed in God ; excellent, because it shall last everlastingly with God. How good is it to love upon Earth, as they love in Heaven, to learn to cherish one another in this World, as we shall do eternally in the next ! I speak not here of the simple love of Charity : for that must be born unto all men ; but of spiritual friendship by which two or three, or many souls do Communicate their Devotion, their spiritual affections, and make themselves to be but one spirit in divers bodies : such happy souls may justly sing : *Behold how good a thing it is, and how pleasant for Brethren to dwell together.* For the delicious
balm

balm of Devotion distilleth from one heart to the other, through continual participation : in so much that it may be said, that God hath powred out upon this friendship, his blessing and life for ever. All other friendships are but shadows in comparison of this, their bonds be but Chains of glass or jet, in comparison of this great bond of holy Devotion, whose links are all of Gold.

2. Make no other friendship but this, I mean of those amities which thou makest anew hereafter : for thou must not therefore forsake, or despise the friendship and amity which either the bond of nature, or the obligation of fore-passed duties do bind thee unto toward thy Parents, Kinsfolks, Benefactors, Neighbours, and others.

3. Many (peradventure) will say unto thee, that we should have no kind of particular friendship or affection, because it distraeth the mind, occupieth the heart, ingendreth envy and emulation : but they are deceived in their advice, for having seen in the writings of many devout Authors, that particular Amities, and excessive Affections, do infinite harm unto Religious persons, they imagine therefore that it is so with the rest of the World. But there is great difference between both cases :

cases: for those which live in the World, and desire to embrace vertue, it is necessary to unite themselves together by a holy friendship, to back and encourage one another to help and support themselves mutually for the obtaining of all piety and goodness. And as they that go upon plain ground, need not to be led by the hand though they which go upon craggie Rocks, or slippery wayes, do hold one by the other, to walk more steddily & securely: so they that be in good Society, stand in no need of particular friendships, but they that walk in the slippery paths of the World, must of necessity have some friend or companion, thereby to succour and assure one another amongst so many dangerous passages which they are to go through. In the World all aspire not to the same end, all are not of one mind: one must then doubtless withdraw himself from some, and joyn himself to others, and so make friendship according to the pretention of the end which he intendeth. This particularity maketh a partiality indeed, but a holy partiality which maketh no division, but onely betwixt good and bad, Sheep and Goats, Bees and Drones, which is a separation that is most necessary for our souls.

4. No man can deny, but that our blessed

fed Lord, with a more sweet, tender, and particular amity, loved *St. John, Lazarus, Martha,* and *Magdalen*, than he did others of his friends and acquaintance: for the Scripture testifieth so much. All men know that *St. Peter* tenderly loved *St. Mark* and *Petronilla*: and *St. Paul* his *Timothee*, and *St. Thecla*. *St. Gregory Nazianzene* boasteth an hundred times of the incomparable friendship which he had with *St. Basil* the great, and describeth it in this manner: It seemed that in either of us, there was but one soul dwelling in two bodies: for although you must not believe those Philosophers, who said, that all things were in every thing: yet of us two you may believe, that we were both of us in each one of us, and one within the other: we had both of us the same pretension to exercise vertue, and to apply all the enterprizes and designs of our life to future hopes, departing in this manner out of this transitory World, even before we came to dye corporally to it. *St. Augustine* testifieth that *St. Ambrose* loved *Monica* exceedingly, for the rare vertues which he marked in her, and that she likewise esteemed of *St. Ambrose* as of an Angel of God. But I am to blame to hold thee so long in a matter that is so clear: *St. Hierome. St. Augustine, St. Gregory,*
St.

St. Bernard and all the devoutest servants of God, had most particular amities, without any prejudice at all of their perfection. St. Paul reprocheth the ill behaviour of the Gentiles, accusing them that they were people *without all affection*, to wit, that they had no true friendship. And Thomas Aquinas, with all other good Philosophers, confess that friendship is an excellent moral vertue: and he, and they, speak of particular friendship, since they all say, that perfect friendship cannot be extended to many persons: so that perfection doth not consist in having no particular amity, but in having none but good, vertuous and holy.

C H A P. XX.

The difference betwixt true and vain Friendship.

1. **B**UT now mark an excellent and necessary advertisement, my *Philothous*; The hony of *Heraclea*, which is so venomous, is like the other which is wholesom, so that there is danger to take the one for the other, or to mingle them together; for the goodness of the one, would not hinder the harm which might come by the other. He must be upon his guard that will not be deceived in these friendships, principally when they are

are contracted between persons of diverse sex, under what pretence soever: for the Devil oftentimes changeth one friendship into the other. They begin in vertuous love: but if they be not very wary, fond and idle love will first mingle it self, then sensual love, and afterward carnal and fleshly love. Nay, there is danger in spiritual love, if one be not very discreet: though in this it be more difficultie for the Devil to cozen us in the change, because the purity and milk-white cleanness of this love, discovereth very easily the filth that Sathan offereth to mingle with it: and therefore when he enterprizeth to deceive us in this, he doth it more craftily, and maketh impure affections to slide into us, almost without our notice or feeling.

2. Thou maist discern Worldly friendship from holy and vertuous amity, as the *Heraclea* hony is known from the wholesome. The hony of *Heraclea* is sweeter to taste than the ordinary hony is, because of the luscious juice of the *Aconite*, from whence it is gathered: and so worldly amity floweth with a stream of hony words, bringeth alwayes abundance of passionate speeches, and affectionate commendations, drawn from beauty, from well-favouredness, from gracious behaviour, and other sensual qualities: but holy friend.

friendship speaketh simply, plainly, and frankly, and commendeth nothing but Gods grace and vertue, the onely foundation upon which her self is grounded. The hony of *Heraclea* swallowed down, causeth a dizziness in the head: and false friendship breedeth a giddiness in the mind, making men to stagger in Chastity, to stumble in Devotion, transporting true and holy affection to dainty languishing looks, sensual allurements, disordered sighs, petty complaints that they are not beloved, to alluring gestures of love-tears, pursuit of kisses, and other too familiar and uncivil favours, which are assumed and undoubted signs of a near overthrow of honesty. But as for holy friendship, it hath no eyes but simple, chaste, and shamefast: no entertainments or embraces, but such as be pure, and frankly offered in sight of all men; no sighs, but for Heaven; no favours, but spiritual; no complaints, but when God is not loved; infallible and evident tokens of honest and chaste love. The hony of *Heraclea* troubleth the sight, and this worldly friendship blindeth the judgment, so that they which be infected therewith, think they do well when they do ill, and esteem their excuses and pretexts to be true and irreprovable reasons; they fear the light, and love the

the darknes. But holy friendship hath a clear eye-sight, and hideth not her self, but appeareth willingly before honest persons. In fine the hony of *Hera-clea* leaveth a bitter relish in the mouth: and so false and wanton friendships turn to carnal words, and fleshly requests; and, if they receive the denyal, into injuries, cavils, slanders, sadness, confusions, jealousies, which oftentimes provoke madness of mind. But true friendship is alway alike, honest, mannerly, amiable, and never changeth, but into perfecter and purer union of spirits, and is a lively Image of the blessed friendship used in Heaven.

3. *Saint Gregory Nazianzene* saith, that the cry of the Peacock, when he sheweth his starry wheeled Tail, provoketh the Pea-hens to lust: when we see a man play the Peacock, deck, and trim up himself, and then come to parlie and prattle with a woman, without pretence of marriage, without doubt it is but to provoke her to dishonesty; and a chaste woman should stop her ears, to the end she might not hear this Peacocks ill-favoured noise, nor the voice of this false enchanter, who would subtilly enchaunt and charm her soul: but the Woman that hearkneth, O what an ill sign it is, that the overthrow of her reputation is at hand! 4 Young

4. Young folks, which use sweet looks, wanton gestures, secret Courtings, or speak words which they would not have heard or marked by their Fathers, Mothers, Husbands, Wives, or spiritual Masters, give sufficient witness, that they deal about other matters, than of Honour and Conscience. The blessed Virgin was much troubled in thought, when she saw an Angel in a mans likeness, because she was all alone, and that he gave her extraordinary, though heavenly prayes. O Saviour of the World, Purity feareth an Angel in the shape of a man, and why I pray you should not impurity and frailty fear a man, although he come in the shape of an Angel, when he prayeth her with humane and sensual commendations ?

C H A P. XXI.

Advices and remedies against naughty Friendships.

1. **B**Ut what remedy against this wicked Seminary of foolish loves, and wanton Impurities? As soon as ever thou feelest thy self surprized with this infection, turn thy self away immediately, and with an absolute detestation of this vanity, run unto the Cross of our Saviour, and take his Crown of Thorns, to put about thy heart, to the end these little foxes approach no nigher. 2. Take

2. Take heed of coming unto any kind of composition with this false enemy : say not, I will give him the hearing, but I will do nothing that he shall will me ; I will lend mine ears unto him, but deny him my heart. O no *Philotheus*, for Gods love be rigorous and stiff in these occasions. The heart and the ear maintain one the other : and as it is impossible to stop a strong stream, that taketh his descent from a steep mountain : so it is hard to hinder, that the love which entreth into the ear, make not likewise his entry into the heart. *Alcmaeon* said, that Goats do breath by the ears, and not by the nostrils. True it is, that *Aristotle* denyeth it ; and for my part, I know nothing thereof : yet this I am assured, that our heart breatheth by the ear ; and that as it aspireth, and senderth forth his thoughts by the mouth, so it respireth and taketh breath by the ear, by which it receiveth other mens thoughts. Let us then keep our ears diligently from the air of foolish words, lest it infect our heart. Harken not then to any kind of wanton motion or proposition, under what pretext soever it be made : onely in this case it makes no matter to be uncourteous and unmannerly.

3. Remember thou hast vowed thy heart to God, and Sacrificed all thy love
to

to him : it should then be sacrileg, to take one dram thereof from him ; rather offer it again and again unto him, by a thousand hearty Resolutions and Protestations ; and keeping thy self close within them, as Deer within their thickets, call upon God, he will help thee, his love will take thine into his protection, that thy love may live for him onely.

4. But if thou be already ensnared in the Nets of these foolish Loves : what difficulty will it be to shift thy self out ? Present thy self before the Divine Majesty, acknowledge in his presence, the greatness of thy misery, frailty, and vanity. Then with the greatest force that thine heart is able to make, detest the Loves which thou hast begun, abjure the vain profession, which thou hast made of them ; renounce all the promises made or received : and with a firm and resolute will determine in thine heart, and resolve thy self never any more to enter into these fond disports, and toyish entertainments of wanton Love.

5. If thou couldst with-draw thy self from the object, it were an excellent remedy. As they that have been bitten by Serpents, can not easily be cured in the presence of them which have been at other times hurt with the same biting : so the

the person which is bitten with love, shall have very much ado to be healed of this passion, so long as he is nigh the other, which is also hurt with the same sting. Change of place is a sovereign remedy to appease and allay the tormenting heats of grief and love. The person, of whom St. *Ambrose* speaketh in his second Book of Penitence, having made a long voyage, returned altogether freed and delivered from his foolish loves, in which he was before entangled, and became so changed that his fond sweet heart meeting him, and saying; Knowest thou not me? I am the same that I was: Yes, answered he, but I am not the same that I was; his absence had brought him to this fortunate change. And St. *Austen* witnesseth, that to mitigate the grief which he suffered for the death of his friend, he with-drew himself from *Tagasta* where his friend departed, and came to *Carthage*.

6. But he that cannot with-draw himself, what must he do? he must absolutely cut off all particular conversation, all secret familiarity, all amiable glaunces of the eyes, all dallying smiles, and generally all sorts of communications, and baits, or inticements, which may nourish this sulphurous and smoakie fire. Or at least: If he be forced to speak and talk with the
partie,

partie, let him in a round, rough, and resolute, protestation, declare the eternal and irrevocable Divorcement, that is for ever sworn betwixt them. I cry as lowd as I can, to every one that is fallen into this miserable thralldom of wanton love, that he cut, break, and rent them asunder, and not stand dreaming to unrip, or unswow these foolish amities: they must cut, and not stand to unloose the knots; break them, I say, or cut them, that the cords and strings may be nothing worth. One must not be sparing, or courteous, towards a love, the which is so contrary to God.

7. But when I have broken the chain of this infamous bondage, there will yet remain unto me some scars, some marks, and prints of the slavish chains and shackles wherewith I was bound; they will stick still imprinted in my feet, that is, in my affections. No, my *Philothous*, care not, they will not remain long, if thou conceive as great a detestation of thy sin, as it deserveth: for so thou shalt never be shaken with any motion, but onely this motion of an extream horror of this infamous love, and of all things that depend on it: and thou shall remain free from all other affection to the object, which thou hadst abandoned, saving onely the affection of Charity purely for Gods cause: But
if

if for the imperfection of thy Repentance, there shall yet remain in thy soul any bad Inclinations : procure for thy soul a solitary retreat, as before I have taught thee, and retire thy self thither, as often as thou canst ; and by a thousand iterated resolutions of spirit, renounce all thy bad Inclinations, reject them with all thy forces ; read holy books more than thou wast wont, and communicate more frequently : confer humbly and plainly all thy suggestions and temptations, which befall thy soul in this behalf, with some faithful friend. And doubt not, but God will set thee free from all passions, so that thou persevere faithfully in thy good exercises.

8. Ah (wilt thou say to me) but will it not be ingratitude, to break so violently an old friendship ? O blessed ingratitude which maketh us acceptable unto God ! Nay, in the name of God, *Philothemus*, this will be no ingratitude, but an infinite benefit, which thou shalt do to the party that loveth thee : for in breaking thy own bonds, thou burstest asunder also theirs, in as much as they were common to you both : and though at that hour, the other partie seeth not the happiness, yet he will acknowledg it soon after, and joyntly with thee, will sing for thankfulness to God ; *O Lord, thou hast broken my bonds,*

bonds, I will Sacrifice to thee a Sacrifice of praise, and will call upon thy holy name.

CH A P. XXII.

Other Advices of the same subject, of fond Amities.

1. **I** have yet a note of importance to give thee, touching this same matter. Friendship requires great Communication between friends, otherwise it will neither grow, nor continue. It happeneth often-times, that joyntly, with this Communication of friendship, other Communications do pass unseen, and unselt from one heart to another, by a mutual infusion and enterchange of affections, inclinations, & impressions. This happeneth especially, when we greatly esteem of the partie whom we love: for then we open our heart in such sort to his amity, that withall these inclinations and impressions enter very easily all together, be they good or bad. The Bees that store up hony in *Heraclea*, do search nothing but hony, and yet with the hony, suck up unawares the venemous quality of the *Aconite*, upon which they make their harvest.

2. O my *Philothous*, in this case practise the words which the Saviour of our souls

souls was wont to say, as the ancient Doctors have taught us : *Be good Bankers or good Exchangers of money* ; that is to say, *receive not false money with the good, nor base Gold with fine* : separate the good from the bad, and the vile from that which is precious. For there is no man almost, but hath some imperfection : and what reason is there, to receive the stains and imperfections of a friend, together with his friendship ? We must love him indeed, notwithstanding his imperfection, but we must neither love, nor receive his imperfection ; for friendship requires Communication of good, and not of ill : Wherefore, as they that take gravel out of the River *Tajo* in *Spain*, separate the golden grains they find, to carry with them, and leave the sand upon the shoar : so in this Communication, even of good and virtuous friendship, we must separate the gold of Vertues, from the sand of imperfections, and receive those, and reject these, that they enter in no case into our soul.

3. *St. Gregory Nazianzene* recounteth, that many loving and admiring *St. Basil the Great*, suffered themselves so far to be carried away with desire of imitating him, that they sought to follow even his outward imperfections, as in his slow manner of speaking, with an abstract and pensive

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spirit,

spirit, in the fashion of his beard, in his strange manner of gate. And we see likewise, Husbands, Wives, Children, and friends, who having great estimation of their friends, Parents, Husbands, and Wives, do learn, either by condescendence, or by imitation, a thousand such like humours, onely by the frequent Communication which they have one with another. Yet ought not this to be done: for every one hath naughty inclinations enough of his own, without surcharging himself with other mens faults: and friendship doth not onely not require any such matter, but contrariwise, it bindeth us to help one another mutually from these imperfections. We must indeed meekly suffer our friends in their imperfections, but we must not throw them into them, and much less pull them into our selves. I speak onely of imperfections: for as for sins, we must neither bear them our selves, nor suffer them in our friends.

4. It is either a naughty, or a feeble friendship, to see our friend ready to perish, and not to succour him: to see him ready to dye of an impostume, and not to dare to launce it with a Razor of correction, so to save his life: true and lively amity, cannot live amongst sin. They say the *Salamandra* putteth out the fire in which

which she lyeth : and so doth sin destroy that friendship, wherein it lodgeth : if it be a sin that quickly passeth, friendship will presently banish it by correction : but if it be a sin that abideth and sojourneth in our friends heart, then friendship soon perisheth, for it cannot subsist but upon true vertue : and how much less then ought we to sin our selves, for friendships sake ? Thy friend is a foe, when he would induce thee to sin, and he deservedly looseth all the priviledges of friendship, that seeks to destroy and damn his friend. Nay, it is one of the assured marks of false friendship, to see it kept towards a vicious person, what sort of sin so ever it be, if he whom we love be vicious. For since it cannot there be founded in true vertue, needs must it be grounded in some frivolous vertue, or sensual quality.

5. Fellowship made for temporal matters among Merchants, is but a shadow of true friendship ; for it is not made for the love of men, but for love of gain.

6. Finally, mark these two divine sentences of the holy Ghost, as two sure pillars, upon which a Christian life is wholly to relie. The one of the wise man ; *He that feareth God, shall find good friendship* : the other of the holy Apostle

St. James, *The friendship of this World is enmitie to God.*

C H A P. X X I I I.

Of the exercises of exterior Mortification.

I. **T**HE Authors that write of planting, and of Husbandry, tell us, that if one do write any word upon a sound Almond, and put it again into the shell, closing and wrapping it up, and so setting it, all the fruit that Tree produceth, will have the self-same word engraven on it. For my part (*Philothens*) I could never allow of their method, who to reform a man in spiritual life, begin with the exterior man, with their gestures, with apparel, and with hair. Methinks the contrary order is more natural, to begin with the interior: *Be converted unto me* (saith God) *with all your heart. My Son give me thine heart.* For the heart being the fountain of our actions, they must needs be such as the heart is. The divine Spouse wooing (as it were) the soul; *Place me* (saith he) *upon thy heart, even as a sign upon thy arm.* For whosoever hath Christ ingraved and sealed in his heart, will quickly have him in all his exterior actions. For this cause (my dear *Philothens*) I have desired above all things,

things, to engrave and imprint in thy heart this sacred Word, *Live Jesus*; assuring my self, that so thy life, which hath his beginning from the heart, as an Almond Tree from its kernel, will bring forth all her actions, which are her fruits, engraved and superscribed with that same word of salvation. And as this sweet *Jesus* will live in thine heart, so will he live in all thy gesture and behaviour, and will appear in thine eyes, in thy mouth, in thy hands, and in thy hair, and thou wilt be then able to say with *St. Paul*; *I live now, not I, but Christ liveth in me.* To be brief, he that hath gain'd the heart of a man, hath gained the man himself wholly:

2. But the same heart, by which we would begin, requireth to be instructed, how it should behave and govern it self in exterior occasions: to the end men may not onely see Devotion, but wisdom also, and discretion in it: for this cause I will lay down to thee, a few brief Advices.

3. If thou be able to endure fasting, accustom thy self to fasting sometimes, beside the fast which Holy Church enjoyneth; for so beside the ordinary effects of fasting, which are to elevate the spirit, to tame the flesh, to practise vertue, it is a sovereign means, to chain up the devouring

ring monster of Gluttony, and to bridle the sensual appetite, and to keep the body subject, and pleyable to the law of the spirit. And though one fast not with extraordinary rigour, yet the enemy feareth us, when he perceiveth we can find in our heart to fast something. Wednesdayes, Fridayes, and Saturdayes, are the dayes, in the which the auncient Christians did exercise themselves in abstinence: take some of them therefore to fast in, as much as thy Devotion, and thy Ghostly Counselors discretion shall Counsel thee.

4. I would willingly say, as holy St. *Jerom* said to the devout Lady *Leta*: *Long and immoderate fastings do much displease me, especially in those that are yet tender in years.* I have learned by experience, that the little Asse, being weary in his journey, seeketh to go out of the way; I mean, that young folk being brought low through excess of fasting, do fall willingly to rest and delicateness. The Deer run ill in two seasons, when they are charged with over-much fat, and when they become over lean. We are likewise most subject to Temptations, when our body is too much pampered with dainty fare: and when it is over-weakned: for the one excess, maketh it insolent with ease, and the other maketh it desperate with

with affliction: and as we can scantly bear it, when it is unwieldy through fatness: so can it not bear us, when it is enfeebled with leanness. The lack of this moderation in fasting, and other austerities, makes the best years of many, to be unprofitable in the chief works of Charity (as it did in St. Bernard himself, who repented that he had used over-much austerity) the more unreasonably they afflicted their bodies in their beginning, the more were they in the end constrained to spare and favour them. Had they not done better, to have mortified their body indifferently, and proportionably to the offices and labours whereunto their state obliged them?

5. Fasting and labour both do tame and subdue the flesh. But if the labour which thou art to do, be necessary, or very profitable to the glory of God: I had rather thou wouldest suffer the toyl of labour than of fasting. This is at the least the intencion of the holy Church; which for labours which are profitable to the service of Almighty God and our Neighbour, dischargeth such as are busied in them, from the Fasts otherwise enjoined. It is very painful indeed to fast, but bodily labour suffereth this pain in serving the sick, in visiting prisoners, assisting the desolate, with Preaching, Praying, and in

such like exercises : this painful toyl is better than the other : for besides that it doth weaken the body as much as fasting, it hath many more fruits, and much more desirable. And therefore speaking generally, it is better to preserve more bodily forces than are precisely needful, than to weaken them more then one should : for we may alwayes abate them, yea and pull them down when we will, but we can not possibly repair them alwayes when we would.

6. Methinks we should greatly reverence the words that our Lord and Saviour Jesus Christ said unto his Disciples, *Eat that which shall be set before you.* It is (as I do imagine) a greater vertue to eat without choice, that which is presented unto thee, be it for thy taste or no, than to choole alwayes the worst. For although this latter kind of Mortification, do seem more austere ; the other notwithstanding hath greater resignation ; for thereby one renounceth, not onely his own taste, but also his own Election withall, neither is it a small Mortification, to alter a mans taste at every hand, and to have it in subjection at all occurrences. Moreover, this kind of Austerity, is not so much marked, nor troubleth any man with ceremonious refusals, and exceedingly befitteeth a civil life.

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To put by one manner of meat, and take an other ; to scrape and lick every dish, to find no mess well enough dressed for us, to use ceremonies at every morsel, betokens a nice nature, and too attentive to the dishes and platters. I esteem more that of *St. Bernard*, who drank oyl instead of water or Wine, than if he had drunk Wormwood of purpose: For it was a plain sign, that he thought not on that which he drank. And in this carelessness of that which one eats or drinks, consisteth the perfect practise of this sacred rule of our Saviour, *Eat that which shall be set before you.* I except notwithstanding such meats as endamage our health, or trouble the spirit, as do hot meats to many men, and such as be spiced, fummy, and windy ; and likewise I except certain occasions, in which Nature standeth in need to be recreated and strengthened, to support some great labour for Gods glory. A continual and moderate sobriety, is better than violent abstinence, made at interrupted times, intermingled with many recreations and refreshings.

7. Every one according to his complexion, must spend as much of the night to sleep in, as is requisite to make all the day after profitable. And because the holy Scripture, in a hundred places, the

examples of Gods Saints, and natural reason, do seriously commend the Morning unto us, as the best and most profitable season of all the day: and our Lord himself is named the Sun-rising: I think it is a vertuous fore-cast, to take our rest somewhat timely over night, to awake and arise early in the Morning, for that time is most favourable, quiet, and fittest for prayer: the very Birds do then invite us to our duty, and to the service of God: not to omit that rising in the Morning, is a great help for health and Piety.

9. *Balaam*, mounted on his Ass, went to find out *Balac*, but because he had no good intention, the Angel waited for him in the way, with a naked Sword in his hand to kill him. The poor Ass that saw the Angel so dreadfully expecting, stood still three sundry times, as weary and tyred: whereat *Balaam* in rage beat her cruelly with his staff, to make her go forward, until the silly beast, the third time falling down under *Balaam* of purpose, miraculously spake unto him, saying: *What have I done to thee, for which thou hast beat me now three sundry times: & by & by Balaam's eyes were opened, and he saw the Angel, which said unto him: wherefore didst thou beat thine Ass? If she had not turned back before me, I had kil-*

killed thee, and saved her. Then Balaam said unto the Angel, Lord I have sinned, for I knew not, that thou hadst placed thy self in the way against me. Dost thou see Philothens? Balaam is the cause of all this harm, and he striketh and beateth his poor Ass, that could not do otherwise. The very same chanceth oftentimes in our affairs. A woman seeth her Husband or her child fall sore sick, and presently she runs to fasting, to hair-cloth, and to disciplining. as David did in the like case. Alas, my friend, thou beatest the poor Ass, thou afflictedst thy body, but it cannot do withall, nor help thy evil: nor can it hinder God from the drawing his dreadful Sword against thee. Correct thou thy heart, which committeth Idolatry with this Husband, and suffereth a thousand vices in this child, and teacheth it pride, vanity, and ambition.

10. A man perceiveth himself to fall foully into the sin of luxury: an inward remorse of Conscience cometh with the sword of the fear of God to run him through, and coming to himself: Ah filthy flesh! (saith he) ah disloyal carcase, thou hast betrayed me; and presently he layeth upon his flesh mighty blowes of immoderate fasting, excessive and insupportable austerities. O poor soul, if thy flesh could
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speake as *Balaams* Ass, she would say unto thee, wherefore strikest thou me? Wretch as thou art! It is against thy self (O my soul) that God armeth his vengeance, it is thou that art guilty: wherefore dost thou lead me to naughty company? Why dost thou apply my eyes, my lips, and my hands unto lasciviousness? wherefore dost thou busie me with vain and wanton Imaginations? Produce thou good thoughts, and I shall have no evil motions: haunt thou the company of chaste and devout persons, and I shall not be shaken with the battery of concupiscence. Alas, it is thou that throwest me into the fire, and yet thou wouldest I should be burnt: thou castest smoak into mine eyes, and forbiddest them to be inflamed. And God doubtless in these occasions saith unto thee, beat, break, tear, and crush your hearts principally; for it is against them my anger is stirred up. To cure the itch or scurff, it is not so needful to wash or bath the body, as to purifie the blood, and refresh the liver: even so to heal us of our vices, it is very good to mortifie the flesh, but above all, it is necessary well to purifie our affections, and refresh our souls. In all, and over all, keep this rule, never to undertake corporal Austerities, but with advice of our spiritual Conductor.

Chap.

C H A P. XXIV.

Of company and Solitariness.

1. **T**O seek company, and utterly to fly from it, are two extreams to be blamed in civil Devotion, which is that whereof I discourse: for shunning all company, savoureth of disdain and contempt of our Neighbour: and seeking after it, smelleth of idleness. We are bound to love our Neighbours as our selves: and to shew that we love him, we must not fly from his company: and to testifie that we love our selves, we must take pleasure with our selves when we are alone. *Think first of thy self* (saith St. Bernard) *and then of others.* If then no reason or cause urge thee, to enter into any company, stay in thy self, and converse with thy own heart. But if company come to thee, or any just cause invite thee to be present in company, go thither in Gods name, and visit thy Neighbour willingly and lovingly.

2. They call that evil conversation, which is kept for some evil intent: or when they which keep it, are vicious, indiscreet, and dissolute: and such we must avoid, as the Bees do use to turn away from a swarm of Hornets or Butter-flies.

For as they that are bitten with mad Dogs,

Dogs, have their swear, breath, and spittle, very contagious, but principally dangerous for little children, and for those of delicate complexion: so vicious and unmannerly, and immodest persons cannot be frequented, but with great hazard, and danger, and in especial by those, whose Devotion is yet but tender and delicate.

3. There be some kind of Conversations profitable for nothing, but for meer recreation, which are made by a simple turning, or abstracting of our minds from serious affairs: for such, though a man must not be totally addicted unto them, yet we may lend them so much leasure, as is convenient for recreation.

4. Other Conversations have some honesty and good respect for their end, as are mutual visitations, and certain assemblies, made to do some honour unto our Neighbour. Touching these, as one should not be superstitious in practising them, so, one must not be uncivil in contemning them, but satisfie with modesty the Obligation, to eschew equally the note of lightness or rusticitie.

5. There remain now the profitable Conversations, such as are kept with devout and vertuous persons: O my dear *Philotheus*, it will alwayes be an exceeding good turn for thee, to encounter oftentimes

times such recreations. The Vine planted by an Olive-Tree, doth bear a fat kind of Grape, that savoureth something like the Olives: and a soul which happeneth to be in vertuous company, cannot choose but be partaker of their good qualities. Droans cannot make hony alone by themselves, but by the help of the Bees they make it: it is a great help for weak souls to exercise Devotion, to converse with vertuous persons.

6. In all Conversation and company, sincerity, simplicity, sweetness, and modesty, are still to be preferred. There are some so curious, that no one motion they do use, but is done so artificially, that it make the Company weary. And as he that would not walk but telling his steps, or never would speak but singing, would be tedious to other men: so they that ever use an artificial demeanour, and will perform nothing but in measure, molest and trouble the company in which they are, and are ever more subject to some spice of presumption. Let a modest mirth for the most part predominate in our Conversation. *St. Anthony* is highly admired, that notwithstanding all his most rare austerities, he had alwayes a countenance pleasant, and his words were adorned with chearful alacrity. *Rejoyce with them*
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that rejoyce: I say once again with the holy Apostle: *Rejoyce alwayes* (but in our Lord) *again I say Rejoyce*: *Let your modesty be known to all men*: To rejoyce in our Lord God, it is requisite and needful the cause of thy joy be not onely lawful, but honest also: and this I say, because there are some things that be lawful, which yet are not honest: and to the end that thy modesty may appear, keep thy self from all manner of insolency, for it is alway blame-worthy. To give one a fall in sport, to black anothers face, to pinch one, to hurt a ma l man, and such tricks as these, are fond, foolish, and inselent meriments.

7. Besides the mental solitude, or spiritual hermitage whereunto thou mayst withdraw thy self, even amid the greatest Conversations that are (as I have already declared) thou must love to be locally, really, and in very deed, solitary: not to go to the Desert, or wilderness, as St. *Mary of Egypt*, St. *Paul*, St. *Anthony*, *Arsenius*, and the other Fathers of the desert, but to be sometime in thy Garden, or in thy Chamber, or else-where, as thou likest best, where thou mayst withdraw thy spirit into thy soul, and retreat thy self with good thoughts, and holy considerations, or some spiritual lecture, according to the
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example of the great *Nazianzen* Bishop, who speaking of himself, saith, *I walked my self with my self, about Sun setting, and passed the time upon the Sea-shoar: for I accustomed to use this recreation, to ease my mind, and to shake off, at least for a while, my ordinary troubles.* And upon this point he discourseth of the good Meditation, which I declared unto thee in another place; and according to the example of *St. Ambrose*, of whom *St. Augustin* recounted, that himself entering oft-times into *St. Ambrose* his Chamber (for entrance was denied to no man) he beheld him reading in silence; and expecting some time, for fear of troubling him, he returned home without speaking a word: thinking that the little time which remained to this great Pastor for refreshing and recreating his spirit, after the multitude of his affairs, should in no wise be taken from him. So after the Apostles one day had told our Lord, how they had Preached and laboured: *Come* (said our Lord) *into the desert, and repose yourselves a little.*

Chap.

C H A P. XXV.

Of decency, and handsomness in Attire.

1. **S**aint Paul admonisheth devout Women (and the same must be understood of Men) to be attired in decent apparel, clothing themselves with shamefastness, and sobriety. Now then decency of apparel, and other ornaments depend of their matter, fashion and cleanliness. Touching cleanliness, it should almost alwayes be like in our apparel, upon which, as near as may be, we should not permit any kind of uncomely foulness, or slovenry. Exterior neatness ordinarily signifieth the inward cleanness of the soul. God himself requireth corporal cleanliness in those that approach nigh his Altar, and have the principal charge and care of Devotion.

8. As for the stuff and fashion of attire, the comeliness and decency thereof is to be examined and considered according to many circumstances of time, age, estate, company and occasion. Men apparel themselves ordinarily better upon Festival dayes, according to the solemnity of the Feast which is celebrated. In time of penance, as in Lent, they rather humble and abase themselves, at weddings they put on wedding garments: at burials, mourn-

mourning Robes; with Princes men set forth themselves according to their estate; at home they use themselves more homely. The married woman may and must adorn her self in her Husbands presence, when he desireth it: but if she doth so in his absence, one might ask her, whose eyes she meant to please with that particular care? The manner is to permit more gallant Ornaments to young maidens: because they may lawfully desire to please many, with intent honestly to win one alone for holy marriage. Neither is it esteemed amiss, that Widows, which pretend marriage, deck up themselves handsomely, so that they shew no lightness, or fondness in their attire; for having already been married, and charged with government of a Family, and passed the mourning state of widowhood, they are held to be, and indeed should be, of a more ripe and settled judgment. But as for those which are widows indeed, not onely in body, but in heart and purpose, no Ornament better becometh them than humility, modesty and Devotion: for if they intend to allure men with their bravery, they are not true widdows; and if it be not their intention to allure men, why do they use such instruments? He that will not receive guests into his Inn, must pull down the signs from

from his lodging. Old folk be alwayes ridiculous when they make themselves gay, but these follies are not to be tolerated, but onely in young persons.

4. Behandsom *Philothous*, and suffer nothing about thee to trail undecently, or to sit out of order : we dishonour them with whom we converse, to come into their company in uncomely apparel. But take heed withall of wantonness, curiosities, fooleries, and vanities. As far as thou art able, keep thy self alwayes on plain simplicities side : for modesty without duplicity, is the greatest Ornament of beauty, and the best excuse for hard-favour.

4. *St. Peter* advertised young women especially, that they should not wear the Tresses of their hair curled, crisped in rings and wreaths as now is the ordinary fashion : but if men should affect such fondness in their own locks, they should justly be stiled effeminate persons. Even vain women, given to these toyes affectionately, are counted scant of chastitie, or if they have any, it is not perceived among so many fooleries. They say they have no ill meaning in it. But I reply (as I have eliewhere said) that the Devil hath enough in it alwayes.

5. I would have devout people to be
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apparelled best of all the company: but yet with the least pomp and curiosity; and (as they commonly say) that he were adorned with good carriage, comeliness and worthiness. King *Lewis*, called *Saint*, saith it in one word, that one should be apparelled according to his calling; so that grave and good men might not say, thou dost too much: nor young persons say, thou dost too little; but if young heads will not be content with handsomness, they should be contented with the judgment of the wise.

C H A P. XXVI.

Of talk, and first how to speak of God.

1. **P**Hysicians know the health and diseases of a man, by looking upon his tongue: and so truly our words be certain signs of the qualities of our souls. *By thy words* (saith our Saviour) *thou shalt be justified, and by thy words thou shalt be condemned.* We have our hands still upon the sore that grieveth us, and our tongue alwayes in that which delighteth us.

2. If then God delight thee (*Philosopheus*) if his love possess thee, thou wilt often talk of him in thy familiar discourses, with thy Neighbours, with thy friends, and with thy household servants: *For the month*

mouth of the just will meditate wisdom, and his tongue will speak judgment. As Bees take nothing in their little mouths but hony : so should thy tongue be alwayes sweetened with God , thy lips should alwayes be sugred with his praises.

3. But speak a'wayes of God , as of God, that is, Reverently, and Devoutly : not to shew thy sufficiency, or to play the eloquent Preacher ; but with a sweet spirit of Charity , and Humility , distilling as much as thou mayest (as it is said of the Spouse in the *Canticles*) the delicious hony of Devotion, and divine things, drop by drop, sometimes into the ears of one, sometimes of an other, and still praying ungo God in the secret of thy heart, that it would please him to make this sweet and heavenly deaw pierce to the very heart of them that hear thee.

4. Above all things perform this Angelical office mildly, and sweetly , not in manner of correction, but by way of inspirations. For it is wonderful how powerfully a lovely and sweet manner of proposing good matters, draweth and allureth the hearts of the hearers.

5. Whensoever therefore thou art to speak of God, and of Devotion, do it not slightly, by way of common talk, but with attention and care: which I say, to take
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from thee a notable vanity that is to be found in many that make profession of Devotion: who at every occasion abound in holy and devout words, upon a kind of bravery, little minding in heart that which they speak with their mouths: and after they have spoken such spiritual braveries, they imagine themselves to be such, as their great words seem to make boast of, which indeed is nothing so.

C H A P. XXVII.

Of courtesie in talk, and due respect of persons.

- I. **I**F any sinneth not in word, (saith St. James.) *He is a perfect man.*
Beware thou let not fall any unseemly word, for although it proceed not from thee with an ill intention, yet they that hear it, may interpret it far otherwise. An unseemly word overheard by a weak and feeble heart, spreadeth and enlargeth it self like a drop of oyl falling upon a piece of cloth: and sometime it so seizeth upon the heart, that it filleth it with a thousand unclean thoughts and imaginations? For as the poyson which infecteth the body, entrencheth by the mouth, so the poyson which intoxicateth the soul, entrencheth by the ear: and the tongue, which uttereth it, is a murderer. For although peradventure
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the poyson which it hath spit forth, hath not wrought his effect, because it found the hearts of the hearers fortified with some preservative: yet there was no want of malice on his part to commit the murder. And let no man excuse himself by saying, that he, for his part, though no harm: for our Lord, who knoweth mens thoughts, hath said: *That out of the abundance of the heart the mouth speaketh.* And though we thing no harm in so doing, or saying so, yet the Devil thinketh a great deal, and oft-times doth secretly make use of those wicked words, to wound the heart of some feeble hearer. They say, such as have eaten the hearb called *Angelica*, have alwayes a sweet and pleasant breath: and they that have honesty and chastitie (which is the vertue of Angels) in their hearts, have their words alway pure, civil, and chaste. As for indecencies, and scurrilities, the Apostle will not once have then named among us, assuring us, that nothing *so much corrupteth good manners, as wicked talk.*

2. If these unseemly words be uttered cunningly, with wilie conceits, or subtil curiosity, than are they far more venomous. For as a Dart, the sharper it is, the more easily it pierceth our body: so the more sharp and witty that a wanton or unseemly

ly word is couched in Conversation, the deeper it penetrateth into our hearts. And they that esteem themselves gallant fellowes, for multiplying such unseemly jests in Conversation, know not indeed, wherefore Conversations are ordained; for they should be like swarms of Bees, gathered together, to make hony of some pleasant and vertuous entertainment, and not like a multitude of Wasps, who come together to suck some unfavoury Carrion. If any bad Companion speak some misbecseeming words unto thee, declare that thine ears be offended therewith, either turning thy self to some other matter, or leaving the Company, or by some other means, which thy prudence and discretion shall dictate unto thee.

3. It is one of the worst conditions that a man can have, to be a Scoffer. God himself professeth extream hatred against this vice, and hath made very strange punishments already thereof. Nothing is so contrary to Charity, and especially to Devotion, as the despising and contemning of our Neighbour: but derision and mockery is never without this contempt, and therefore it is a grievous sin: so that the Doctors do say, with great reason, that Scoffing and flouting, is one of the greatest offences that a man can commit against his

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Neighbour, by words: for other offences are committed alwayes with some respect and interest of the offender, but this is done onely of meer despight and contempt.

4. As for jesting words, which be spoken by one to another, with modest and chearful mirth, they proceed from a vertue called, by the Greeks, *Eutrapelia*; which we may call, good Conversation: by which we take an honest and pleasant recreation, upon frivolous occasions, which humane imperfections do offer: onely this we must beware, least from this honest mirth, we pass to immodest scoffing and flouting: For scoffing provoketh to a spightful kind of laughter, in contempt and disdainful mockery of our Neighbour: but modest jesting provoketh to laughter by a simple confidence, and frank familiarity joyned with some witty conceit, without injuring any man.

5. King *Lewis*, called the *Saint*, when Religious persons offered to talk with him after meals, of great and high matters: *It is not now a time to alledg texts* (would he say) *but to recreate our spirit with some merry conceit, and Quodlibetical Question: let every man talk decently of what he list*: which this holy King was wont to say for the Nobilities sake, that were then about

about him, expecting the favour of his Majesties amiable Conversation. But let us so pass our time my *Philotheus*, in Recreation, that we keep for all that a certain perpetuity of Devotion.

CHAP. XXVIII.

Of rash Judgment.

1. **J**Udg not, that your selves be not judged, saith the Saviour of our souls: condemn not, and you shall not be condemned. No, saith the holy Apostle: *Judg not before the time, until our Lord do come, who will light the hidden things of darkness, and lay open the secrets of hearts.* O how displeasing be rash judgments unto Almighty God! Therefore are the judgments of the children of men *rash*, and temerarious, because they are not judges one of another, so that in judging they usurp and arrogate to themselves the office that is proper and peculiar to our Lord. They be *rash* likewise, because the principal malice and wickedness which is in sin, dependeth on the intentions and counsels of the heart, which is a dark and unsearchable dungeon for our eyes. They be *rash*, because every one hath enough to do to judg his own self: he need not undertake withall to judg his Neighbour. Not to judg others, and to

judg our selves, are two things equally necessary for us, not to be judged our selves: for as our blessed Lord forbiddeth us the one, so his holy Apostle injoyneth us the other, saying, that *if we would judg our selves, we should not be judged.* But we do quite contrary: that which is forbidden us, we cease not to do, judging our Neighbour at every occasion: and that which is commanded us, to judg our selves, we do not so much as once think of.

2. The remedies against this vice of rash judging, must be applyed according to the diversity of causes from whence rash judgments use to proceed. Some men there are of so sharp and sower a condition by nature, that whatsoever they receive, turns bitter in their hearts, changing judgment (as the Prophet saith) *into Wormwood, never judging their Neighbour, but with rigour and bitterness.* Such men have great need of the help of some spiritual Physician, that may teach them how to vanquish this bitterness of heart, which because it is natural unto them, is hardly amended. And though in it self it be no sin, but onely an imperfection, yet is it very dangerous, because it causeth this vice of rash judgment to reign in the heart. Other some judg rashly, not for harshness of humour, but of meer pride, imagining that

that by diminishing and suppressing other mens honour, they advance and increase their own : arrogant and presumptuous spirits, which admire themselves and place themselves so high in their own estimation, that they hold all men in comparison of them, to be abject, base, and of no worth at all. So said the fond Pharisee in the Gospel, *I am not as other men.* Some there are, that have not in them this manifest pride, but onely a vain complacence, or delight which they have in their own excellence, considering other mens imperfections, to taste (as it were) with more content the contrary perfections where with they presume themselves to be endowed. This self-pleasing conceit is so secret, and so hard to be perceived, that unless one have great insight in diseases of the soul, he cannot discover it : and they themselves that are sick of it, do not know it, until it be shewed unto them. Others there be, that to flatter and excuse themselves, and to mitigate the remorse of their own guilty Consciences ; gladly judg other men faulty in the same vice whereunto they feel themselves to be addicted, as if the multitude of offenders made their sins less to be blamed. Many give themselves to judg rashly of others, onely of a vain pleasure which they take to discourse

and prognosticate other mens humours, and behaviours, exercising their wits at the cost of their Neighbours credit and good name. And if by mischance they chance to ghes aright in their judgment, they will be bold thereafter in like judgments, that one shall very hardly draw them from this folly. Others judg in passion, thinking that best which they love, and that ill which they hate, saving in one case onely admirable, yet true, and daily experienced; wherein the excess of love maketh men judg ill of that which they love. A monstrous effect; proceeding alwayes from an impure and sensual love, troubled and sick with Jealousie, which, is every man knoweth, upon a bare look, upon the least smile in the world, condemneth the partie beloved, of disloyaltie, or adulterie. To conclude, Fear, Ambition, and other such like defective passions, and diseases of the mind, do ordinarily contribute toward the breeding of suspicious and rash judgments.

3. But what remedies do we prescribe to this disease. There is an herb in *Ethiopia*, called *Ophiusa*, the juyce whereof being drunk, maketh men imagine that they see themselves all invironed with horrible Serpents: so they that have swallowed down pride, envy, ambition, and hatred

tried, imagine all things which they see, to be faulty and defective. These to be healed, must drink Wine made of Palmes, and these others must drink as much as they can, of the sacred Wine of Charity, and it will purge them of these naughty humours, which cause them to make such rash and perverse judgments. Charity feareth to meet with evil, so far off is she from seeking after it; when she meeteth with it, she turneth away her face, and maketh as if she saw it not; nay, at the first noise of evil she shutteth her eyes, that she may not see it; and afterward with a holy simplicity believeth that it was not evil, but onely the shadow or likeness of evil. And if by no means she can excuse it, but evidently seeth it to be evil, she turneth away her sight, and endeavoureth presently to forget the ugly shape thereof. Charity is the sovereign remedy against all evils, but especia'y against this. All things seem yellow to their eyes that are sick of the jaundise, and they say, to heal them, they must wear the herb *Celandine* under the plants of their feet. The sin of rash Judgment is a spiritual Jaundise, and maketh all things appear reprehensible to their eyes that be infected therewith: he that will be cured of it, must apply the remedies, not to his Eyes,

nor to his understanding, but to his affections, which are the feet of the soul. If thy affections be mild and gentle, such will thy judgment of things be. If thy affections be charitable, thy judgment will also be charitable. I present unto thee three admirable examples; *Isaac* had said that *Rebecca* was his sister: *Abimelech* saw him playing with her, that is, making very much of her, and he judged presently that she was his wife; a naughty eye would rather have judged her to have been his strumpet; or if she were his sister, that he had been incestuous. But *Abimelech* followed the most charitable opinion, that he could gather of such an action. We must alwayes do the like (my *Philotheus*) as much as is possible, in censuring our Neighbours actions: and if one action had a hundred faces, we should alwayes cast our sight upon the fairest. The Virgin *Mary* was great with child, and just *Joseph* perceived it well enough; but because on the other side, he saw her to be pure, holy, and of an Angelical life, he could not believe that she came with child otherwise than became her Sanctitie, in so much that he resolved to forsake her secretly, and leave the judgment of her innocence to God. And though the appearance of the thing was a vio-

violent argument to make him conceive an ill opinion of the Virgin, yet would not he judg her, least he should judg rashly. And why so? because (saith the spirit of God) he was just. A just man, when he can no longer excuse neither the action, nor the intention of him, whom otherwise he knoweth to be an honest man: yet will not he judg of the matter, but wipeth the remembrance of it out of his mind, and leaveth it for God to judg. Nay our blessed Saviour upon the Cross, though he could not altogether excuse the sin of them that crucified him: yet did he diminish the malice of it; alledging their ignorance. When we cannot excuse the sin it self, let us at least (according to our Lords example) make it worthy of compassion, attributing it to the most tolerable cause we may, as to Ignorance, or Infirmary.

4. But what? May we never judg of our Neighbour? No verily, never. It is onely God that judgeth, even when malefactors are judged in publick Tribunals. True it is, that he useth the Magistrates voice to make himself the better understood by us: They be his Interpreters, and ought to pronounce nothing, but what they have learned from him, as being his Oracles: But if they do otherwise, sol-

lowing their own passions, then it is they indeed that judg, and consequently shall be judged. For men are forbidden, as they are men, to judg any man.

5. To see or know a thing, is not to judg or censure it : for judgment, at least according to the Scriptures phrase, presupposeth some true or apparent controverſie to be ended : and this is the reason of that manner of speech, in which our Saviour ſaith, *that they which believe not are already judged*, because there is no doubt of their damnation: Is it not lawful then to doubt of our Neighbour ? It is not alwayes unlawful, for we are not forbidden to doubt, but to judg : yet must we neither doubt nor suspect our Neighbour, but when force of reasons, and evident arguments do constrain : otherwise even doubts and suspicions are rash and temerarious. If some suspicious eye had seen *Jacob* kiss *Rachel* by the well, or *Rebecca* receive ear-rings and bracelets at *Eliezers* hands, being a man unknown in that Countrey, he would doubtless have thought ill of these two rare patterns of Chastitie, but without sufficient cause, or ground ; for when the action is indifferent of it self, it is rash suspicion to draw bad consequence from it, unless many circumstances give force to the argument. It is also

also a rash judgment to draw an argument from the action, to blame the person; of which we will by and by speak more clearly.

To be brief, all men that have diligent care of their Conscience, are not much subject to make rash judgments of other mens matters. For as Bees in foggy mists, or cloudy weather, retire to their hives, to busie themselves with their hony: so the thoughts of devout souls, never wander abroad to censure, or to mark the doubtful and secret actions, or intentions of their Neighbour; but lest they should, by marking of them, fall in danger of censuring them, they retire themselves by a careful Introversion (as spiritual men call it) into themselves; there, in the closers of their souls, to view and order the good resolutions of their own amendment.

7. It is the part of an idle and unthrifty soul, to busie her self in examining other mens lives: excepting alwayes such as have charge of other, as well in Commonwealths, as in private Families, and Communities. For a great part of the quiet of their Consciences consisteth in watching diligently over the Conscience of other: Let such men do that careful duty with love and mildness: that done, let them keep themselves within themselves, to be

at more tranquillity, and safer from excess in this matter.

CHAP. XXIX.

Of Slander and Back-biting.

1. **R**ASH judgment breedeth disquiet, disdain, and contempt of our Neighbours, pride and self conceit, and a hundred other pestilent effects: among which, back-biting, and speaking ill of other men, hath the first place, as the very plague of all Conversations. O that I had one of the burning coals of the holy Altar, to touch therewith the lips of men, and take away their iniquities, and cleanse their sin: imitating the *Seraphin* that purifieth the mouth of the Prophet *Esay*, with a coal taken from the Altar of God: for he that could banish slanderous lips out of the world, would take away one of the greatest causes of sin and iniquity.

2. He that unjustly robbeth his Neighbour of his good renown, beside the sin committed, is bound to repair the damage, though differently, according to the diversity of slanders used: for no man can enter into Heaven with other mens goods, and amongst all exterior goods a good name is the most precious. Slander is a kind of wilful and perfidious murder: for we have three lives; one spiritual, which
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consisteth in the graces of God; another corporal, which cometh from our soul; the third, a civil, or moral life, which consisteth in our good name; sin robbeth us of the first, death taketh from us the second, and an evil tongue depriverh us of the third. Nay a slanderous tongue at one blow committeth ordinarily three several murders; he killeth his own soul, and his that hearkneth to him, and taketh away the civil life of him whom he slandereth: for, as *St. Bernard* saith, he that detracteth, and he that hearkneth to the detractor, both of them have the Devil upon them: but the one hath him in his tongue, the other in his ear. *They have whetted their tongues like Serpents* (saith *David*) speaking of detractors: for as the Serpents tongue is forked, and double pointed (as *Aristotle* saith) so is a detractors tongue, who at one time stingeth and poysons the ear of him that heareth him, and the reputation of him whom he backbiteth.

3. I charge thee (my *Philothous*,) that thou never speak ill of any man, directly or indirectly; never impose false crimes and feigned faults upon thy Neighbour; never discover his secret sins, not exaggerate those that are notorious; never interpret in ill part his good work; never deny the vertue and good parts which thou knowest.

knowest to be in him, nor dissemble them maliciously, nor diminish them enviously : for by all these manner of wayes thou shalt offend God grievously ; but most of all by denying the truth to the prejudice of thy Neighbour, or by accusing him falsely, for it is a double sin, of lying, and robbing thy Neighbour, both at once.

4. They that to speak ill of another, make prefaces of honour, excusing their intentions ; or mingle secret and sly jests, and the praises which they would seem to recount of another ; are the most venomous and mischievous detractors of all. I protest (say they) I love him with my heart, and as for other matters , he is a right honest man : but yet one must tell the truth , I must needs say, he did ill to play so treacherous a part. She is a virtuous maiden (saith another) but she was over-reached in such an occasion : and such like diminishing additions, which are most ordinarily used. Seest thou not this slight of theirs ? The Archer drawing his Bow, draweth likewise the Arrow as nigh to himself as he can : but it is onely to shoot it with greater force. It seems these fellows do draw their tongues to themselves, but it is onely to let them over-shoot with greater violence, and pierce more profoundly into the hearts of the
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audience, or company where they talk? Detraction uttered in a jesting and scoffing manner, is yet more wicked than the former. *Hemlock* (they say) is not a present poyson in it self, but slow in working, and easily remedied, but being taken with Wine, it is remediless. So speaking ill of our Neighbours, which would otherwise pass lightly in at one ear, and out at another (as they say) sticketh firmly in the remembrance of them that hear it, when it is craftily couched with some subtil and merry jest. *They have* (saith David) *the venom of Asps under their lips.* The stinging of the *Asp* is almost without any feeling, and his venom at the first, breedeth a delectable kind of itching, through which the entrails and heart open themselves, and receive the poyson, against which afterward there is no remedy.

5. Do not say, such a one is a drunkard, although thou have seen him drunk: nor, he is an adulterer, although thou have seen him taken in that sin: nor, that such an one is an incestuous person, because he hath been once found in that crime. For one onely act giveth not name and title to a thing. The Sun stood still once in behalf of *Joshua's* victory, and lost his light another time for our Saviours death upon the Cross: yet for all that, no man will say,

say, that the Sun is immoveable, or darksome. *Noah* was once drunk, and *Lot* another time, and withall committed horrible incest with his own Daughters; yet neither the one, nor the other were drunkards; nor was the latter an Incestuous person. So *S. Peter* was not a bloud-shedder, although once he shed bloud: nor a blasphemer, though once he blasphemed. To bear the name of a Vice or a Virtue, one must have frequented the acts thereof, and gotten a Habit of it: so that it is an abuse of terms, to say, one is cholerick, because we have once seen him angry, or a thief, because he hath once stolen.

6. Although a man have been a long time vicious, yet we incurr danger of lying, to term him a vicious man. *Simon* the Leaper called *Mary Magdalen* a sinner, because she had been so not long before: yet lyed he, for she was no longer a sinner, but a most holy and blessed penitent, and therefore our Lord himself took upon him the defence of her cause: The presumptuous Pharisee held the humble Publican for a Sinner, peradventure for an unjust oppressor, a fornicator, or given to some other heinous vice: but he was foully deceived, for when he thought so badly of him, at that very time was he justified.

Alas,

Alas, seeing that the goodness of God is so great, that one moment sufficeth to obtain and receive his holy grace, what assurance can we have, that he, who yesterday was a sinner, remaineth a sinner to day? The day past must not judg the day present: nor the present judg the day to come: it is onely the last day that judgeth all days. Thus we see that we can never say, a man is wicked, without probable danger of lying: that which we may say (in case that we must needs speak) is, that he did such a naughty act, he lived ill such a time, he doth ill for the present: but we may draw no consequence from yesterday, to this day; nor from this day, to the morrow following.

7. Now though we should be wondrous careful, never to speak ill of our Neighbour, yet must we take heed of the other extremity, into which some do fall, who to avoid ill speaking, commend and speak well of vice. If thou meet with a man that is a slanderer of his Neighbour, do not thou say (as it were) excusing his vice, that he speaketh his mind frankly, and freely. Of one that is notoriously vain arrogant, say not, he is a gallant courtly Gentleman. Dangerous familiarities must not be termed plain and simple dealings: mark not disobedience with the name of zeal;

Zeal ; nor Pride with the name of Magnanimitie ; stile nor Lasciviousness with the honest title of Friendship. No, (my dear *Philothous*,) think not that thou avoidest the vice of ill speaking ; by favouring, flattering, and cherishing other men in their vices : but roundly and freely speak ill of evil, and blame that which is blame-worthy. for in so doing we glorifie God, so it be done with the conditions following.

7. To reprehend an other mans faults and vices lawfully, it is needful, that it be profitable to him of whom we speak, or to them unto whom we speak. There be some that recite before Maidens, indiscreet privities of such and such, which be manifestly dangerous. Others recount some mans dissolute gestures, or wanton speeches tending manifestly to dishonesty. If I should not freely reprehend this abuse, or that I should excuse it, these tender young souls who hear it, would take thereby occasion to give themselves leave to say, and to do the like. Their profit then requireth, that I rebuke such things freely, before I stir from the place; unless I prudently defer this good office, to do it with more deliberation, and less interest of them, of whom those things were recounted, at an other occasion.

8. Moreover, it is requisite, that in some
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sort it belong to me to speak of that matter, as when I am one of the principal of the company, and that if I speak not, it would seem that I approve their vices. But if I be one of the meaner sort, then I must not undertake to give the sentence.

9. But above all, it is requisite, that I be exact, and wary in my words, and not to use one too much: as for example. If I blame the familiarity of this young man, and that young maid, and call it indiscreet and dangerous. O my *Philothens*, we must hold the Balance very even, that we make not things heavier than they be indeed, though it be but the weight of a grain. If in the fault I am to speak of, there be but onely bare appearance, I will say no more than so: If but a simple indiscretion, I will give it no worse name; If neither indiscretion, nor probable appearance of ill be in the matter (saving onely that some malicious spirit may thereby take occasion to speak ill) I will say nothing at all, or onely say the same. My tongue, so long as I judg my Neighbour, is like a Razor in a Chirurgions hands, that pretendeth to cut between the sinews and the veins; so the cut that I make with my tongue in censuring or reprehending my Neighbours actions, must be so wary, that I lance no deeper then
needs,

needs, that I speak neither more, nor less, than that which the thing it self indeed requireth. And in a word, be careful to keep this rule, that in reprehending the vice as it deserves, thou spare the person in whom it is, as much as discretion teacheth.

10. True it is, that of infamous and notorious sinners, we may speak more freely: so that still we declare in our words the spirit of Charity and Compassion, without all Arrogancy or Presumption, not taking delight in another folks miseries, which is alwayes an affection proceeding from a base and abject heart.

11. Every one is bold to take so much licence as to censure Princes, and speak ill of whole Nations, according to the diversity of affections that men bear them: but thou (my *Philothous*) must beware also of this defect: for besides that God is offended therewith, it may raise thee up a thousand quarrels, from which thou canst not deliver thy self, without great unquietness.

12. When thou chancest to hear any man speak ill of another, procure, if thou canst, to make his accusation doubtful. If thou canst not do that justly, endeavour to excuse the intention of the party censured: if that cannot be done neither, shew thy
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compassion towards his frailty, cut off the discourse remembring thy self, and bringing thy hearers in remembrance, that, if they have not offended in that sort, they are the more beholding to the grace of God for the same; and withall, recall curteously the Detractor to himself. And Lastly, if thou knowest any good of the Detracted, endeavour thou then to set it forth.

CHAP. XXX.

Other Advices and Instructions to be observed in Talk.

1. **L**Et our Talk be curteous, free, sincere, plain, and faithful, without double dealing, subtiltie, or dissembling; for though it be not good alwayes to tell the truth in all matters, and in all occasions, yet is it never lawful to speak against the truth. Accustom thy self never to ly wittingly, and of set purpose, neither to excuse thy self, not for any cause, calling alwayes to mind, that God is the God of truth. If thou do chance to tell a ly, and canst handsomely correct it out of hand, either by recalling it merrily, or by some good explication, do it: a true excuse hath much more grace and force to give satisfaction, than a ly never so smoothly told.

2. Though

2. Though sometime a man may prudently and discreetly disguise and cover the truth, by some artificial colour of speech, yet must that be used onely in matters of importance, when the glory and service of God manifestly requireth it: excepting onely those occasions, such artificial equivocation is dangerous; for as the wise man saith, *The Holy Ghost dwelleth not in a dissembling and double spirit*: No cunning is so much to be desired as plain dealing, the wisdom of the World, and subtiltie of the flesh, belong to the children of this World: but the children of God walk plainly, without going awry, their heart is free from all doubleness. *He that walketh simply* (saith the wise man) *walketh confidently*. Lying, double-dealing, and dissembling, are alwayes signs of a weak and base spirit. St. *Austin* had said in the Fourth Book of his Confessions, that his soul and his friends soul, were but one soul; and that his life was tedious unto him after the death of his friend, because he would not live by halves; and yet that for the self-same cause he feared to dy, lest his friend should dy wholly in him. These words afterward seemed unto him too artificial, and affected, insomuch that he corrected them in his Book of Retractions, censuring them with

with a note of folly. Seest thou not (*Philotheus*) what a lively and delicate feeling this holy and pure Soul had of curious and painted speeches? Surely it is a great Ornament of a Christian Soul to be faithful, plain, and sincere, in talk: *I have said, I will observe and keep my wayes, that I may not offend in my tongue. Set (O Lord) a watch before my mouth, and a Door of strength and closeness to shut my lips, saith David.*

3 It is an advice of the holy King *Lewis*, to gain-say no man, unless it were either sin or damage, to let his words pass without contradicting them: and by this means, a man may be sure to escape all quarrels and debates. But when necessity constraineth to oppose thy opinion against another mans, use mildness, wariness, and dexterity, not seeking to vex his spirit, whom thou gain-sayest, nor to confound him: for nothing is gain'd by sharp reprehension, or too much stomack in contradicting.

4. The ancient Sages highly commended them that speak little, which is to be understood not of them which speak few words, but of them that use not many needless, and unprofitable words; for in this matter of talk, we regard not so much the quantitie, as the qualitie, and in my
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opinion, we ought to fly both extreames. For to shew ones self a grave profound Doctor, refusing to condescend to familiar talk, used in honest recreations, argueth either some distrust, or disdain. And on the other side, to prate alwayes, and give neither place nor occasion to other men to speak their pleasure, smelleth either of vain-glory, or of folly and lightness.

5. The same King *Lewis* allowed it not for good manners, when one is in company, to talk to any man in secret, principally at the Table; lest he give some cause to suspect, that he speaketh ill of other: *He that is at Table (saith he) in good company, and hath any good and merry conceit to say, let him so speak that all may hear him: if it be any thing of importance, that he would not have all men know, let him conceal it altogether, and tell it no man until the company be dissolved.*

CHAP. XXXI.

Of honest and commendable Pastimes and Recreations.

I. **I**T is sometimes necessary to ease our spirit, and afford it, and the body also, some kind of Recreation. St. *John* the Evangelist (as the devout *Cassianus* reporteth) was upon a time found by a Hunts-man, to have a Partridg in his hand,

hand, and to make much of it, and play with it for his pastime : the Hunts-man demanded wherefore he, a man of such quality, took delight in so base a recreation. Well (said St. *John*) and wherefore doest not thou carry thy bow alwayes bent? Marry (replied the Hunts-man) least if it should be alwayes bent, it would loose his force and strength when it should be needful. Wonder not then at me (replied the blessed Apostle) if I cease a little from the rigour and attention of my spirit, to take a little rest and recreation, that after this small ease, I may after imploy my self more earnestly in contemplation of higher matters. It is doubtless a great vice to be so harsh and rigorous, as neither to allow ones self, nor to suffer any other, to enjoy some kind of lawful pastime and recreation.

2. To take the air, to walk, and talk merrily and lovingly together, to play upon the Lute and other such Instruments, to sing in Musick, to go a hunting, are recreations so honest, that to use them well, there needs but ordinary prudence, which giveth every thing due order, place, season, and measure.

3. Those games, in which the gain gotten by them serveth for a price and recompence of nimbleness of the body, or

industry of the mind, as Tennis, Balloon, Stool-ball, Chess, Tables, running at the Ring, are of themselves good and lawful: onely excess is to be avoided; either in the time employed upon them, or in the wager that is played for: If too much time be spent in these disports, they are no recreation, but an occupation, not easing either body or mind, but wearying the one, and dulling the other. After five or six hours spent at Chess, who is not altogether wearied in spirit with so much attention: To play a whole afternoon at Tennis, is not to recreate the body, but to tyre it. Again, if the wager played for be of over great value, the affections of the Gamblers grow out of square: and besides, it is an unjust thing, to lay great wagers upon such slight industries, so unprofitable, and so little praise-worthy. But above all (my *Philothous*) take heed thou set not thy affection on these disports, for how lawful soever any recreation be, it is a vice to set the heart upon it: not that thou shouldest not take pleasure in sporting, for without pleasure there can be no recreation: but that thou shouldest not so place thy heart upon these pastimes, as to be alwayes desirous of them, and not to be content without them.

Chap.

C H A P. XXXII.

*Of Dancing and some other pastimes
which are lawful, but dangerous with-
all.*

1. **D**ANCES of their own nature be things indifferent, and may be used either well or ill; but as they are ordinarily used, they incline and lean much to the worser side, and consequently are full of danger & peril. They are used by night, in darkness, and in obscurity, and very easie it is for the works of darkness to slip into a subject, so apt of it self to receive evil accidents.

The greatest part of the night is spent in them, so that by late watching, men are faine to sleep out the Mornings, and by consequence, the means to serve God. In a word, it is alwayes folly to turn the day into night, light into darkness, and good works into fond fooleries. Each one that cometh to dance, bringeth with him his head brim-full of vanity: and vanity is so great a disposition to naughty affections, and to dangerous and reprehensible Loves, that such bad fruits with great facilitie, are ingendred in these Dances.

2. I may say of Dances, as the Physicians do of Mushrooms or Toad-stools, though many do eat them for dainties, yet (say they)

they) the best of them are nothing worth; and I say likewise, that although Dances are much frequented, the best of them are not very good. They that will needs feed on so unprofitable a dish as Mushrooms are, procure that they be excellent well drest; if by no means thou canst excuse thy self by reason of the company in which thou art from Dancing, see that thy Dance be well ordered. But how must it be well ordered? with modesty, seemliness, and an honest intention. Eat but seldom, and in little quantity of Mushrooms, (say the Physicians) for if they be oftentimes eaten, and in great abundance, be they never so well drest, the quantity of them becometh venom in the stomach. Dance little at a time, and very seldom (my *Philothous*) for otherwise thou puttest thy self in danger to affect overmuch this exercise, so pernicious, and apt to breed such bad fruits in the soul, as we even now mentioned. Mushrooms according to *Pliny*, being spongie, and full of wide pores, draw unto them very easily, all infection near them, insomuch, that if they be nigh Serpents and Toads, they receive venom from them, which is the cause we call them Tcad-stools: Dancing sports in night assemblies, do ordinarily draw with them these vices and sins, which commonly reign in one place,

place, quarrels, envy, scoffing, and wanton love : and as these exercises do open the pores of the body that useth them, so they open the pores of the soul, & if any serpentine companion breath into their ears some wanton or lascivious word, or some love-roy: if some Basilisk or Cockatrice cast an amorous eye, an unchast look, the heart thus opened, easily entertaineth these poysons. These impertinent recreations are ordinarily dangerous ; they dissipate the spirit of Devotion, weaken the forces, make Charity cold, & stir up in the soul, a thousand sorts of evil affections : and therefore it is that they are to be used with great discretion.

3. Above all, the Physicians prescribe, that after Mushrooms, we should drink good Wine : and I say, that after Dancing, it is behoveful to use good and holy Considerations, to hinder those dangerous impressions, which the vain delight taken in Dancing may have left within our mind. Think then *Philothous* : First, that while thou wast busied in this idle exercise, many souls did burn in hell fire for sins committed in Dancing, and by the occasion of the time, and place, and company, and other circumstances which Dancing bringeth with it. Secondly, many Religious and Devout persons at that very time in the presence of God, did sing his heavenly

praises, and contemplated his Divine goodness. And how much more happily was their time spent in praying, than thine in Dancing. Thirdly, whilst thou Dancedst merrily, many souls deceased out of this world in great anguish and dread of Conscience; many thousand men and women suffered great dolours, diseases and pangs, in their Beds, in Hospitals, in the Streets, the Gout, the Gravel, burning Feavers, Cankers, and infinite sorts of miseries. They had then no rest, and then hadst thou no pity on them. And think'st thou not at one day happily thou shalt sigh while others dance, as thou hast now danced while others sigh? Fourthly, God beheld thee all the while thou dancedst, how dearly did he pity thy poor soul, that was busied in so unprofitable an entertainment? Fifthly, Alas, while thou wert thus mispending thy golden leasure, which might have been far better employed, time passed away, and death drew nigh, and mocking (as it were) thy indiscreet pastime, invireth thee unto his Dance, in which the sighs of thy friends shall serve instead of well-tuned Viols, where thou shalt give but one turn from life to death. This Dance is the true pastime of mortal men; for in it we pass in a moment from Time to Eternity, of un-
speak.

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speakeable joyes, or intolerable pains. I have set thee down these few considerations: Almighty God will suggest many other unto thee to the same effect, if thou fear him truly.

C H A P. XXXIII.

The times to sport and Dance.

1. **T**O sport and dance well and lawfully, requires that we use these delights for recreation of our minds, and not for any affection we do bear unto the sports themselves; that we continue them but a short time, and not until we be wearied and dulled therewith; that we exercise them but seldom, and not every day, for otherwise we turn recreation into an occupation. But in what occasions may a man use dancing and sportings? The just occasions of Indifferent disports and Pastimes are most frequent: occasions of Unlawful are very rare, and such games are more blameworthy and dangerous. But in a word, the lawful time of dancing and sporting is, when prudence and discretion telleth thee, that thou must condescend to give contentment to the honest company, in which thou shalt be in conversation. For discreet condescendence is a branch of Charity, and makes indifferent things to be good, and

dangerous things, to be tolerable, and taketh many times malice away from things that otherwise would be bad: which is the reason that games of hazard, which otherwise would be reprehensible, are not so, when just condescendence doth lead us thereunto.

C H A P. XXXIV.

To be Faithful and Constant in great and small occasions.

1. **T**He sacred Spouse in the Cantic^s saith, that his Spouse had ravished his heart with one of her eyes, and one hair of her head. Among all exterior parts of mans body none is more noble, for the artificialness of the making, or the activity, than is the eye; none more base than the hair. The meaning then of the Divine Spouse, is to give us to understand, that he accepteth not onely the great works of devout persons, but even the smallest and least: and that to serve him well, and according to his will, is to take great care in great and little pieces of service, in low and in lofty things: and that equally in both kinds, we may (as it were) rob him of his heart.

2. Prepare thy self then (my *Philothous*) to suffer many great afflictions, yea and martyrdom it self for our Lord:
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resolve thy self to give up unto him, all that which thou esteamest most precious whensoever it pleaseth him to demand it, Father, Mother, Husband, Wife, Brother, Sister, Children, thy eyes, and thy life too: thy heart must be ready to yield him up all these things at a beck. But as long as his Divine Providence sends thee no afflictions so sensible and heavy, that they require thy eyes, at least give him thy hair: I mean, suffer meekly and lovingly little injuries, small offences, and petty damages, which daily happen to thee: For by such little occasions employed for his love, thou shalt win his heart wholly, and make it thine own. The head ach, the tooth-ach, the rheum, a check of thine Husband or Wife, the breaking of a glass, the loss of a pair of gloves, of a jewel, of a handkerchief, a frump or mock patiently born, a little violence offered to thy self in going to bed soon, and rising early to serve God and communicate, a little shame sustained for doing of some actions of Devotion in publick. To be brief, any such slight occasions of patience and sufferance, taken and embraced for the Love of God, do infinitely please his Divine goodness, who for one glass of water, hath promised and prepared Heaven to his servants. And because these occasions

offer themselves every moment, they are great Instruments to heap up spiritual Treasures, if they be well employed.

4. Therefore my Counsel is, That thou imitate that courageous woman, whom the "wise King *Salomon* so highly commended; she set her hands (as he saith) "to great, important, and magnificent "things: and yet disdained not to lay "hold on the spindle and rock. Put thou thy hands to great things, exercising thy self in Prayer and Meditation, in frequenting the Sacrament, to ingender the Love of God in thy Neighbours, and to stir up good Inspirations in their souls; and in a word; to do great and excellent good works according to thy calling. Forget not for all that, the Rock and Spindle, that is, the practise of lowly actions, and humble virtues, which like small flowers grow at the foot of the Cross, as to serve the poor, to visit the sick, to have care of thy Family, with the works belonging thereunto, to use all profitable Diligence, to avoid Idleness.

5. Great occasions of serving God, present themselves but seldom, lesser occasions offer themselves, every day: and he that shall be trusty in small matters (saith our Lord and Saviour) shall be established over great things. Do every thing then
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in the name of God, and every thing will be well done: whether thou eatest or drinkest, sleepest or wakest, be it in recreation or business, so that thou do handle thy matters well, and having alwayes an eye to Gods pleasure and will, thou shalt profit much before Almighty God, doing all these things, because that Gods will is that thou do them.

CHAP. XXXV.

That we must keep our soul just and reasonable in all actions.

I. **W**E are not men, but through the use of reason: and yet is it a rare thing to find men that are reasonable indeed: for commonly self-love maketh us swerve from reason, conducting us unawares, and almost without our knowledg or feeling, to a thousand sorts of small, yet dangerous, unjust, and unreasonable actions, which like the little Foxes in the *Canticles* do root up the Vines; because they are little, men take no great heed of them: and because they are many in number, they annoy us very much.

2. These things which now I will reckon, are they not unjust, and against true reason? We accuse our Neighbours upon every light occasion, and excuse our selves

in all things; we would sell very dear, and buy cheap: we desire that Justice should be executed in an other mans house, but Mercy and Clemencie in our own. Our word must be taken in good part, yet are we captious and cavil at other mens speeches. We would have our Neighbour leave us his goods for our money: but is it not more reasonable, he should keep his goods, leaving us our money? we are discontented with him, because he will not help us to his own incommodity: is it not more reason we should reprehend our selves for desiring to hinder his commoditie?

2. If we affect one kind of Exercise, we discommend all other, and controul and condemn all that displeaseth us. And if any of our Inferiors have no great good grace in his person or actions, or that we have a dislike against him, do he what he will, and do he it never so well, we take it ill, and never cease to vex him, and to be alwayes ready to challenge him. Contrariwise, if any be acceptable unto us, seem to us of a good grace and carriage, he can do nothing so disorderly but we will readily excuse it. There are many virtuous Children whom their Father and Mother scarce abide to look upon, because of some bodily imperfections: and many vicious that

that are their Parents favourites, onely for some corporal well-favouredness. In all things we prefer the rich before the poor, although they be neither of better condition, nor more vertuous: nay we prefer him that hath the gayest cloaths. We will have our own due exactly, but others must be courteous in demanding their due of us; we keep our rank and place very precisely, but would have other men humble and condescend; we complain easily of others, but will hear no complaints of our selves: That little which we do for other men, seems in our eye and judgment very much; but whatsoever service or good turn another man doth to us, it seems to our sight in a manner nothing. In a word we are like Partridges in *Paphlagonia*, which have two hearts; for we have one mild favourable and courteous heart towards our selves, and another hard severe and rigorous heart towards our Neighbour. We have two sorts of balances, the one to weigh our own commodities, with all advantage possible; the other to weigh with all disadvantage, what we deliver to our Neighbour. And as the Scripture saith, *Deceitful lips have spoke in heart and heart*, That is to say, they have two hearts, and two weights, to receive a heavy and full weight, to deliver

a light and scant weight, which is abominable before God.

4. *Philotheus*, observe Equalitie and Justice in all thy actions, imagine thy self in thy Neighbours place, and him in thine, and so shalt thou judg aright. When thou sellest, think thy self the buyer, and buying proceed as if thou wert the seller: for thus thou wilt be sure to deal justly in all thy bargains and contracts. All these inequalities I confess are light, and bind not to restitution, because we exceed not the limits of that rigour which we may lawfully use in the favour of our own right: yet notwithstanding they are great defects of Reason and Charity, and consequently bind us to procure the amendment thereof, especially since the things which we forsake in this amendment, are but meer trifles. For what doth a man loose by living generously, nobly, courteously, with a royal, free, and liberal heart?

5. Let this then be thy particular care *Philotheus*, to examine thy heart, and see whether it be so affected towards thy Neighbour, as thou wouldst have his affected towards thee, if thou wert in his place: for in that stands the Tryal of true reason. *Traianus* the Emperour being blamed by his faithful friends, for making the

the Imperial Majesty (as it seemed to them) too familiar and common: *Very well*, said he, and *why should not I shew in my self, being Emperour, such an affection to every man in particular, as I my self, if I were a private man, would desire to find in my Emperour.*

CHAP. XXXVI.

Of Desire:

1. **E**Very one knoweth, that he must in no sort desire any thing which is naughty and vicious: for the desire of evil maketh us evil. But I say more unto thee, *Philotheus*, desire not in any case, those things which be dangerous to the soul, as dancing, gaming, and other such pastimes; nor honours and places of charge: no nor admirable visions, nor heavenly extasies, for all these things are much subject to vain glory and deceit.

2. Desire not things which are far off from thee, that cannot come to pass according to thy desire, but after some long time, as many do, who therefore do weary and distract their hearts unprofitably, and put themselves in danger of great disquiet. If a young man desire much to be provided of some great office and charge, before the time be come, to what purpose serveth this desire of his? If I desire to buy the
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goods of my Neighbour, before he desire to sell them ; loose I not my labour in such a fruitless desire ? If being very sick, I desire to preach, or to visit others that be sick, and perform other exercises of men that be in perfect health : be not these vain desires , since it is not in my power to bring them to effect ? And yet besides this vanity of these unprofitable desires, they occupy the place of other better desires which I should have, to be patient, resigned, well mortified, very obedient, meek, and mild in adversities, which is the thing that God wills that I should practise at that time ; but we admit as fond desires as women great with Child, that long for Cherries and Strawberries in Autumn, and for fresh grapes in the Spring time.

3. I cannot approve in any sort, that men addicted to one kind of Estate and Vocation, should desire any other kind of life, than that which befitteth their Calling, or busie themselves in exercises incompatible with their present condition : for such desires distract the heart and altogether destroy the necessary occupations belonging to their estate. If I desire a solitary life. I do but loose my time : for these desires occupy the time and place of those which I should have for the well employing of my self in things belonging to my

my present Office. No surely, I would not that men should be still desiring better spirits, better wits, better judgments, for these desires are but vain, and onely serving to hinder those thoughts and cares which every one should have of bettering those parts which God Almighty hath already indued him withall. No I would not that one should desire better means to serve God Almighty, than which already he hath, but that he labour and endeavour to imploy these well and profitably. This indeed is to be understood of desires that (as it were) still possess the heart; for simple wishes, if they be not too frequent, do no harm, or hinderance.

4. Desire not further crosses and afflictions, but according as thou hast found thy self disposed and able to bear those which God Almighty hath already sent thee. If we cannot endure a less injury without repining, were it not vain and foolish to desire martyrdom? About objects imaginary, and such things as shall never come to pass, our enemy moveth to great and magnanimous desires, and all to the end of diverting us from the considerations of things present, wherein (how mean soever) we might exercise our selves with great profit, we imagine combats with the terrible Monsters of
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Affrick, and in the mean time for want of care and heed, suffer our selves in effect to be vanquished and slain by the little serpents *poor snails* that lye in our way.

5. Seek not after Temptations, for that were rashness; but prepare thy heart to expect them, couragiously, and to receive them when God permits them to come.

6. Variety of meats (especially if the quantity be great) do alwayes overcharge the stomach, yea, if it be weak, overthroweth it. Overcharge not thou thy soul with multitude of thoughts: not worldly, for these will be thy utter overthrow: nor yet spiritual, for they will molest thee.

7. When the soul is purged and discharged of her ill humours, she feeleth in her self an earnest appetite of spiritual delights, and like a hunger-starved person setteth her desire upon a thousand sorts of exercises of Piety, of Mortification, of Repentance, of Humility, of Charity, and Prayer. My *Philothens*, it is a good sign to have so good an appetite, but consider discreetly, whether thou canst well digest all that which thou desirest to eat. Then take advice of a Spiritual Director, which of all these many holy desires, may presently be put in Execution, and make thy uttermost profit of them: And that done, God will give thee other good desires, which

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which thou maist execute in their time and season : and so thou shalt not loose thy time in nourishing unpossible and unprofitable desires.

8. Yet my meaning is not, that one should reject all good desires whatsoever: but that one should endeavour discretely to produce and prosecute them, every one in their due order : so that these good purposes, which cannot presently have their effect, be (as it were) locked up in a corner of our heart, until the time come in which they may be brought to issue and practise. In the mean season, while those desires expect their time, procure to effect those which be already ripe, and in their season. And this advice is not onely true in spiritual desires, but even in worldly purposes, in which likewise if order be not kept, they themselves can never live in quiet and contentment.

C H A P. XXXVII.

Advertisements for those which are Married.

M*Arrriage is a great mystery (saith the Apostle) concerning Christ and the Church; It is honourable to all, amongst all, and in all: that is, in all the parts and circumstances thereof; to all, because even the Virgins themselves should,*
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reverence it with humility: Amongst all, because it is equally holy in rich and in poor: In all, because the beginning, the end, and intention, the commodities and profits, the form and matter of it, are all holy. Marriage is the Nursery of Christianity, which peopleth the Earth with faithful souls, to accomplish the number of the Elect in Heaven: so that the Conservation of all the rights and laws of the holy estate of Wedlock, is most necessary in the Commonwealth, as the spring and fountain of all these Rivers.

2. Would to God that his most dear Son were invited to all marriages, as he was to the marriage in *Cana*, for then the precious wine of blessing and consolation should never want: and if in ordinary weddings we find but little of that sweet wine, it is because *Adonis* is invited to the wedding Feast in stead of our Saviour. He that would have his lambs fair and partie-coloured, as *Jacobs* were, must imitate his industry, and present partie-coloured rods to the Ewes when they assemble to conceive: and he that would enjoy a happy success of his marriage, should alwayes place before his eyes the sanctity and excellency thereof. But alas in stead of these, ordinarily we see a thousand disorders. In pastimes, feasting

ing and immoderate discourse: and therefore no marvel if the success of their marriages be disordered.

3. Therefore I exhort all those which are in the holy estate of Wedlock, that they love one another with that mutual love which the holy Ghost commendeth so much in the Scripture. It is not enough to say to married folk, that they should love one another with a natural love, for so do the Turtle doves: nor with a humane love, for the very Heathens have well practised that sort of love: but I say with the great Apostle: *You that are married, love your wives, as Christ loved his Church, and you wives, love your husbands, as the Church loveth her Saviour.* It was God that brought Eve to our first father Adam, and gave him her for his wife: it is also the same God, who with his invisible hand, hath tyed the knot of the holy band of your marriage, and hath given you power one over the other; why then should you not one cherish the other, with a holy, supernatural and Divine love?

4. The First effect of this love, is the inseparable union of your hearts. Two pieces of Firr-tree glewed together, cleave so fast one to the other, that you may sooner break the whole piece in any other place, than in that part in which they were glew-

glewed. But God joyned man to woman in his own blood, for which cause this union is so strong, that rather the soul should forsake the body, than the Husband be separated from his Wife: and understand this inseparable union which I do speak of, not onely of the body, but principally of the soul, and sincere affection of the heart.

5. The Second effect of this love, is inviolable loyaltie, of the one party to the other. In old time men used to ingrave their seals upon the Rings they wore continually, as the holy Scripture it self doth testifie: and from this custom of Antiquitie we may draw a fit interpretation of the ceremony which holy Church useth in the solemnitie of marriage. For the Priest giving the wedding-Ring first to the man, protesteth that marriage so sealeth and closeth his heart, that never after the name, or love of any other woman, may lawfully enter into it, so long as she liveth, whom God hath given unto him. And the husband presently putteth the Ring upon his wives finger, that she likewise may understand, that her heart is now sealed and shut up from love or thought of any other man, so long as he liveth, whom there our Saviour giveth unto her.

6. The Third fruit of matrimonial love,
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is the lawful generation, and the careful education of Children. It is an inexpressible honour to you that are married, that God by his omnipotent power determining to multiply reasonable souls, which might praise him for ever, would make you as it were, his fellow labourers in so worthy a work, giving you the priviledg and honour to ingender bodies, into the which he distils the new created souls, like celestial drops from Heaven.

7. Conserve then, you Husbands, a tender, constant, and heartie love towards your Wives: for therefore was the woman taken from the side of man, and next his heart, that she should be beloved of him, heartily and tenderly. The infirmities of your Wives, corporal nor spiritual, must not provoke you to any disdain, or loathing of them, but rather to a sweet and lovely compassion: since God therefore created them, that depending alwayes on you, you should thereby be more honoured and respected; and that you should have them in such sort for your Companions, that nevertheless you should be their Heads and Superiors. And you (O women) love your Husbands tenderly and heartily, but let your love be full of respect, and reverence, for therefore did God create them of a sex more vigorous and predominant;

minant; therefore did he ordain that a woman should be a portion of a man, bone of his bone, and flesh of his flesh; and that she should be made of a rib of his, and taken from under his arm, to teach her, that she should be under the hand and guiding of her Husband. And holy Scripture straightly recommendeth unto you this subjection, which notwithstanding the same Scripture maketh sweet and delectable unto you; not onely advising you to accept thereof with love and affection, but prescribing also unto your Husbands, how they should exercise his authority and command over you, with all patience, meekness, and gentle-sufferance: *Husbands (saith St. Peter) behave your selves discreetly towards your Wives, as weaker vessels, bearing them honour and respect.*

8. But while I exhort you more and more to increase this holy mutual love, which you owe one to another, beware you change it not into jealousy. For as worms breed ordinarily in the ripest and delicatest Apples: so many times it happens, that jealousy groweth from ardent and excessive love between Man and Wife, and marreth and corrupteth the very pith and substance of the holy estate of Wedlock, breeding by little and little, troublesome
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Some brawls, dissensions and divorce-ments. This Jealousie cannot have any place where mutual love is, grounded upon true vertue: and therefore it is an infallible mark of a Love, in part at least, gross and sensual, which hath met with a weak and inconstant vertue, and subject to mistrust and suspect. And it is a very vain boasting of love, to make it seem great by being jealous: for Jealousie may well be a sign of great and ardent love, but not of pure, perfect, and constant Amity: for the perfection of Friendship and true love, presupposeth the assurance of the vertue of that which we love, and Jealousie presupposeth the uncertainty of the same.

9. If you desire, O Husbands, that your Wives be faithful unto you, give them a lesson of this loyalty by your own example. *With what face* (saith St. Gregory Nazianzene) *can you exact Chastitie of your Wives, when you your selves live uncleanly? How can you require of them that which you give them not? will you have them Chast indeed? Behave your selves Chastly: And* (as St. Paul saith) *let every man know how to possess his own vessel in sanctification. For if contrary to this Doctrine of the Apostle, you your selves teach them loose behaviour, and*

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wanton tricks, no marvel if you receive dishonours by loss of their honesty. But you (O Women) whose Honour and Reputation is inseparably joyned with your Honesty and Chastitie, be jealous (in a manner) of this your glory, and suffer no kind of wantonness to blemish your credit and estimation.

10. You that desire to have the name and merit of chaste and worthy Matrons, fear all kinds of assaults, all manner of courting, be it never so little: suffer not any wanton gestures nigh you: suspect him, whosoever he be, that commendeth your beauty, and good grace: for he that earnestly praiseth merchandize which he is not able to buy, gives a shrewd suspicion that he means to steal it. But if joyntly, with praises of your beauty, any man discommends your Husbands, detest him, as one that offereth you heinous injury; for it is evident, that such a one, not onely seeketh your ruine and overthrow, but accounteth you already half overcome, that the bargain is half made with the second Chapman, when the first displeaseth. Ladies, as well in times past, as now adayes, wore many Pearls in their ears, delighted (as *Plinie* thought) with the prettie rattling noise which they make, in touching one another. Why they wore them I care
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not, I think verily *Isaac*, that great servant and friend of God, sent precious ear-rings as the first pledge of his love, to the fair and chaste *Rebecca*, as a mystical Ornament betokening, that the first part which a Husband should take possession of in his Wife, must be her ears, which his Wife should loyally keep onely for her Husbands use: to the end that no speech or rumour should enter therein, but onely the sweet amiable sounds of honest and chaste words, which are the Orient Pearls of the holy Gospel; for we must alwayes remember that which before I have said, that our souls are empoysoned by the ear, as the body by the mouth.

11. Love and loyaltie joyned together, cause a constant and fearless assurance; and therefore the Saints of God presupposing this fidelitie, have used alwayes most kind signs and tokens of their mutual love: sweet and loving favours, but yet chaste and honest: tender, and kind-hearted, but yet sincere, plain, and be-seeming their grave simplicity. So *Isaac* and *Rebecca*, the chastest married couple of old time, were seen so lovingly entertaining one another by a window, that albeit no offensive thing passed between them, yet *Abimelech* well judged thereby, that they could not be other than Man and

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Wife.

Wife. The aforesaid great *Lenix*, as rigorous to his own flesh, as tender in love to his own Wife, was almost blamed for too much kindness; though indeed he rather deserved exceeding praise, in knowing how to apply his warlike and courageous mind to these small duties requisite to the conservation of conjugal love: for although these prettie demonstrations of pure and unfeigned affection bind not the hearts of these that love, yet they bring them one near to another, and serve for a kind of Art, to keep mutual love in perfection.

12. Holy *Monica*, being with child of great St. *Augustine*, dedicated him oftentimes to Christian Religion, and to the true service of Gods glory, as he himself witnesseth, saying: *That he had already tasted the salt of God in his Mothers womb.* This is a notable lesson for Christian Women, to offer up to God the fruits of their wombs, even before they be delivered of them: for God accepteth the offering of a loving and humble soul; and commonly giveth good success to those holy motions and affections of good Mothers at that time. The Mother of St. *Bernard*, (a worthy Mother of so worthy a child) so soon as her children were born, took them in her arms, and offered them

them up to our Lord Jesus Christ: and from thenceforth she loved them with such reverence, as holy vessels committed unto her by God, which fell out so happily unto her, that in the end they became all seven very holy.

13. The children being once born into the World, and beginning to have the use of reason, then ought their parents to have an especial care, to imprint the fear and love of God in their tender hearts. The good Queen *Blaunch* performed this office, excellent well, in her Son King *Lewis*; for she would oftentimes say unto him, *My dear child, I had rather far thou shouldst dye before mine eyes, than see thee commit one onely Sin.* Which notable saying remained so engraven in the soul of her Royal child, that (as he himself was wont to tell) not one day in all his life, past over his head, wherein he did not call it to remembrance, taking all pains possible to put this Divine Doctrine in practice. Races and Generations in our tongue are called Houses, and the *Hebrews* call Generations of children, the building up of a House; for in that sense the Scripture saith *That God builded Houses for the Midwives of Egypt:* whereby we learn, that to make a good house, is not to fill it with worldly Treasures,

tures, but to bring up children in the fear of God, and exercise of vertues, wherein no pains or travel is to be spared: for children are the Father and Mothers glory. So *Monica* with great constancy and perseverance, strove against the bad inclinations of her Son *St. Augustine*: for having followed him by Sea and by Land, she made him more happily the child of Tears, by conversion of his soul, than he had been the child of her blood, by Generation of his body:

14. *Saint Paul* leaveth to Women the care of their Household, as their duty and office: for which cause, many are of this opinion, that the Devotion of the Wife is much more profitable to her family than the vertue of her Husband, because he, being not so ordinarily within doors, cannot so easily and continually instruct his people in vertue: and therefore *Salomon* in his Proverbs, maketh the happiness of the whole Household to depend on the industry and care of that valorous and courageous Woman, whom there he describeth.

15. It is written in *Genesis*, that *Isaac* seeing his Wife *Rebecca* barren, prayed to God for her, or according to the Hebrew Text, prayed our Lord over against her; because he prayed on the one side of the
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the Oratory, and she on the other : and the prayer of her Husband made in this manner, was heard. The greatest and fruitfulest union between Man and his Wife, is that which is made in Devotion, to which one should exhort the other most earnestly. Some fruits, for their sower-ness, are not much worth, unless they be conserved, as Quinces : others because of their tenderness cannot long be kept, unless they be preserved, as Cherries, and Apricocks : So Women should wish their Husbands were preserved and conserved with the Sugar of Devotion ; without which a man is sower, bitter, and intolerable. And the Husbands should procure that their Wives did excel in Devotion ; because without it the Woman is frail, and subject to fall and wither away in vertue. St. Paul saith, *That the unbelieving man is sanctified by the faithful Woman ; and the unbelieving Woman by the faithful Man :* because in this straight bond of Wedlock, the one may easily draw the other to vertue ; but what a blessing is it when the faithful Man and Wife do sanctifie one another in the true fear of God.

16. To conclude, the mutual supporting of one another ought to be so great, that they should never be both at once angry. Bees cannot rest in places where

ecchos, or redoublings of voices are heard: nor can the Holy Ghost certainly remain in that house, in which strife and debate, chiding and scolding, and redoubled brawlings use to be. *St. Gregory Nazianzen* witnesseth, that in his time married persons kept the Anniversary day of their matrimony holy and festival, and I could wish that good custom were put in practice in these dayes, so that it were not with worldly and sensual demonstrations of exteriour mirth, but that the Husband and Wife, praying and communicating that day, should recommend unto God with more than ordinary fervour, the constant quiet of their marriage, renewing their good purposes to sanctifie their state by mutual love and loyalty, recovering strength in our Lord, to support the better the charge of their Vocation.

C H A P. XXXVIII.

Of the Honesty and Chastitie of the Marriage-bed.

THe Marriage-bed, ought to be immaculate as the Apostle saith, that is to say, exempt from all uncleanness, and profane filthiness: therefore was Marriage first instituted and ordained in the earthly Paradise, where in that time had never been felt any extraordinary con-

concupiscence. There is some likeness between dishonest pleasure, and unman-nerly eating: for both of them regard the flesh, though the first for the brutal heat thereof, is simply called carnal. I will declare by the one that which I would have understood by the other.

1. Eating is ordained for the conserva-tion of them that eat. As then to eat, pre-serve and nourish the body, is absolutely good and commendable: so also that which is requisite in marriage for Genera-tion of Children, and multiplication is good and holy, being one of the chiefest ends of marriage.

2. To eat, not for conservation of life, but for maintaining of mutual love and amity which we owe one to another, is a thing very just and honest: and in the same sort, the mutual and lawful satisfac-tion of the parties joyned in holy marriage, is called by *St. Paul*, debt and duty; but so great a debt and duty, that he per-mitteth neither partie to exempt them-selves from it, without free and voluntary consent of the other; no not for the exer-cise of Devotion (which is the cause of that which hath been said in the Chapter of holy Communion) how much less then may either party exempt themselves from this debt, for anger, disdain, or phantasti-cal preferences of virtue. Q5 3. AS

3. As they that eat for mutual conversation, do it freely, and not (as it were) by force, but rather in outward appearance, at least-wise, give shew of an appetite to their meat: so the marriage debt should alway be payed and performed frankly, and faithfully as it were, with hope and desire of Children, albeit for some occasion there be no ground of such hope.

4. To eat, not for the two former reasons, but onely to content the appetite, is tolerable, but not commendable: because the onely pleasure of the sensual appetite cannot be a sufficient object to make an action worthy of commendation: it is enough that it be tolerable. To eat, not onely for our appetite, but with excess also, and disorderly, deserveth blame, more or less, according as the excess is great or little.

5. The excess in eating, consisteth not in quantitie onely, but in the manner also of eating. It is strange (my *Philothens*) that honey, being so wholesome and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eat too much of it, it ingendreth in them the flux of the belly, and somerimes it kills them without remedy, as when they are behanneyed with it

about their head and wings. Certainly the act of marriage is holy, just, commendable, & profitable to the Common wealth. Yet notwithstanding in some case it is dangerous; for sometimes it infecteth the soul with smaller sin, as it chanceth by meer and simple exce's, and sometime with greater sin, as it falleth out when the natural order appointed for Generation of Children, is perverted; in which, as one swerveth more or less from the order of nature, so are the sins more or less execrable, but alwayes grievous. For because procreation of Children is the principal end of marriage, one may never lawfully depart from the order which it requireth, though for some accident it cannot at that time be performed; as it falleth out when barrenness, or being great with child already, do hinder the Generation. For in these accidents the least act of marriage doth not cease to be holy and just, so that the rules of Generation be kept: no accident whatsoever being able to prejudice the law that the principal end of marriage prescribeth. The execrable act committed by *Onan* in his marriage, was detestable before God, as the holy Text of the 38. Chapter of *Genesis* doth testifie.

9. It is a true mark of a greedy, and beastly mind, to think earnestly of meat;
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before the time of repast: much more when after meals one pauseth and delighteth in the pleasure he took in eating, entertaining it in thought and word, and revolving in his mind the remembrance of the sensual delight he received in swallowing down his morsels, as they use to do, who before dinner have their minds on the spitt, and after dinner in the dishes, men worthy to be the Scullions of a Kitchen, *who make a God of their bellie*, as *St. Paul* saith. Those that are well and mannerly brought up, think of the Table, but even when they are ready to sit down, and after dinner wash their hands and mouth, to loose both savour and smell of that which they have eaten. The Elephant is but a gross beast, yet most worthy of all the rest, and which aboundeth most of all in sense. I will shew you a point of his honesty; he never changeth his mate, and loves her tenderly, whom he hath once chosen, with whom notwithstanding he couples not but from three years, and that onely for five dayes, and so secretly, that he is never seen in the act, but the sixth day he shewerh himself abroad again, and the first thing he doth, is to go directly to some River and wash his bodie, not willing to return to his Troop of companions till he be purified. Be not these good-ly

ly and honest qualities in a beast? by which he teacheth married folk, not to be given too much to sensual and carnal pleasures, which according to their Vocation they have exercised: but the use being passed, to wash their heart and affection from it, and purge themselves of it, that afterward with all liberty and freedom of mind, they may exercise other actions more pure and of greater value. In this advice consisteth the perfect practice of that excellent Doctrine of St. Paul, given to the Corinthians, *The time is short* (saith he) *it remaineth that they who have Wives be as though they had them not.* For according to St. Gregory, he hath a Wife as though he had her not, who in taking corporal pleasure with her, is not for all that, hindred and disturbed from spiritual exercises: and what is said of the man, is to be understood of the woman: that they that *use this World* (saith the same Apostle) *be as though they used it not.* Let every one then use this World according to his calling, but yet in such sort, that he engage not his affection too deeply therein: but remain still as free and as ready to serve God, as if they used not the World at all. It is great hurt to a man (saith St. Austin) to desire the enjoying of those things, which he should onely use, and to use

use those things which he should onely enjoy: we should enjoy spiritual things, and onely use corporal things, for when their use is turned to enjoying, our reasonable soul is converted into a savage and beastly animal. I think I have said all that I would say, without speaking of that, of which I would not say.

C H A P. XXXIX.

Instruction for Widows.

Saint *Paul* instructeth all Prelars in the person of his dear Schollar *Timothy*, saying; *Honour those Widows which are Widows indeed.* To be a Widow indeed, these things are required.

1. That not onely she be a Widow in body, but in heart also, that she be resolved with an inviolable purpose, to keep herself severely grave and chaste in the Estate of Widowhood. And if she dedicate these advantages which such an undisturbed condition may afford her, especially having the support of children for management of her Temporal concerns, to the closer service of her maker; she shall add a great Ornament to her Widowhood, and make her resolution secure: For if she desire to leave her Children rich, or any other worldly respect; do keep the Widow in Widowhood, she may deserve praise.

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praise and commendation perhaps, but not comparable to that which is done that she may with less distraction serve his divine Majesty.

2. Likewise, a true Widow must be voluntarily abstracted from all profane contentments: for the *Widow which liveth deliciously* (saith St. Paul) *is dead in her life time.* She that will be a Widow, and yet delights to be courted, imbraced, made much of, and takes pleasure in dancing and feasting, desiring perfumes, tricking and trimming her self, is a Widow alive in Body, but dead in Soul. What availeth it whether the Image of *Adonis* or prophane love, which hangeth for a sign before the door of fleshly delight, be painted with goodly flowers and plumes round about it, or the face thereof be covered with a Net, or a Cypress? For so doubtless not without much vanity sometimes, black mourning apparel, serves to make her beauty more apparant: the Widow having made tryal of that wherein women do please men most, casteth more dangerous baits into their minds. The Widow then which liveth in these fond delights, is dead being alive, and is nothing else, to speak properly, but an Idol of Widowhood.

4. *The time of pruning is at hand, the voice*

voice of the Turtle-Dove hath been heard in our Land, saith the Holy Ghost in the Canticles. All men that will live devoutly, must prune and shave away all worldly superfluities : but especially is this needful to true Widows, who like Turtle doves, come freshly from bewailing and lamenting the loss of their dear Husband. When *Naomi* returned from *Moab* to *Bethleem*, the women of the Town, who had known her when she was first married, said one to another, is not this *Naomi*? but she answered : call me not *Naomi*, I pray you (for *Naomi* signifieth comely and well-favoured) but call me *Mara*, for our Lord hath filled my soul with bitterness: which she said because her Husband was dead. Even so the devout Widow, will never be termed or esteemed fair and beautiful, contenting her self to be such as it pleaseth God she be.

5. Lamps that are fed with sweet oyl, cast a sweeter smell when they are blown out : and Widows, whose lives were pure and laudable during their Wedlock, pour out a sweeter odour and vertue of Chastitie, when their light (that is their Husbands) is put out and extinguished by death. To love their Husbands being alive, is an ordinary thing amongst women: but to love them so well, as to take no other

ther after their death, is a love which pertains onely to true Widowes. To hope in God, so long as the Husband is alive, and serveth for a pillar to support his Wife, is not a thing so rare to be seen; but to hope in God, when she is destitute of so great a prop and stay of her life, is indeed worthy of commendations. This is the reason that one may with greater facility know in Widowhood, the perfection of vertues, than one could have done in the state of marriage.

6. The Widow that hath children which stand in need of her assistance and bringing up, principally in matters belonging to their souls health; and the establishing of their course of life, cannot, neither ought, in any wise abandon them: for the Apostle St. *Paul* saith clearly, that they are obliged to take that care of them, which they themselves had before experienced in their Fathers and Mothers: and that *if any have not care of his own Family, he is worse than an Infidel.* But if her children be in state, that they stand no more in need of her guiding; then should she gather together all her thoughts, and imploy them wholly to enrich her heart, with the pure and holy love of God.

7. If meer constraint bind not the Conscience of the Widow to outward affairs,

fairs, I counsel her to avoid them altogether, and to use that order in managing her affairs, which is most peaceable and recollected, although it seems not so gainful. For the profits gotten by contentions and troublesom labour, must be very great indeed, to recompence the benefit of a quiet life : besides that, wrangling pleas and process do distract the heart, and oftentimes open a gate to the enemies of chastitie ; while to please them, whose favour they need, they are fain many times to use demeanour and behaviour displeasing to God.

8. Prayer must be the Widows continual exercise : for she must love nothing but God : she must use almost no words, but for Gods sake. And as the Iron, which by the presence of the Diamond is hindered from following the Loadstone, leaps to it so soon as the Diamond is removed away : so the chaste Widows heart which could not easily give it self wholly to Gods holy Inspirations, during the life of her Husband, should immediately after his death, run with ardent affection after the sweet odours, and celestial perfumes of her Lord, saying with the sacred Spouse, O Lord, now that I am all mine own, receive me altogether, *draw me after thee and I will run after the sweet smell of thy Oyntment.*

9. Ver-

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9. Vertues peculiar to Christian Widows are, perfect modesty, neglect of humours, ranks, places, titles, and such like vanities; to serve the poor, visit the sick, comfort the afflicted, instruct young maidens, and encline them to affect Piety and Devotion, and in a word, to yield themselves a perfect pattern of all vertues. To the younger women, cleanliness and honest simplicity must be the ^{true ornaments} ~~the~~ of their habits; humility and charity must adorn their actions; honesty and courtesie must grace their speech; modesty and shamefacedness must beautifie their eyes; and Christ Jesus crucified must be the onely love of their hearts. In summe, the true Widow is, in the Catholick Church, as it were a fresh sweet violet in the moneth of *March*, which sends abroad from the fragrant odour of her Devotion, an incomparable suavity, and yet almost covers and hides her self, with the great leaves of her Humility and voluntary Abjection, betokening by her dark pale colour, her exercises of Mortification: She is commonly found in fresh cool places, and unmanured plots of ground, and will not be blasted with the hot noisom air of the Worlds conversation, the better to conserve the pleasant freshness of her soul against all inordinat heats, which the desire
of

of Riches, of Honour, and dangerous loves, might breed in her heart. *She shall be blessed*, saith the holy Apostle, *if she persevere in this sort.*

10. I have many other things to say of this matter, but I shall have said enough, in advising the Widow zealous of the honour of her estate, to read attentively the excellent Epistles, which St. *Jerom* wrote to *Furia, Salvia*, and these other Ladies, which were so happy, as to be the glorious children of that holy Father; for nothing can be added unto that which he saith, but onely this Admonition, that a true Widow should never blame those that marry the second time, nay although they marry the third and the fourth time: for in some cases, God Almighty so disposeth it for his greater glory. One must alwayes have his eyes upon this Doctrine of our holy Forefathers, that neither Widowhood, nor Virginitie, have any other place in the Kingdom of Heaven, but that which true Humilitie doth allot and assign them.



*The Fourth Part of the Introduction :
Containing necessary Instructions, against
those Temptations, which are most ordi-
narily incident, to those that endeavour
to live spiritually.*

CHAP. I.

*That we must not regard the scoffs and
mocking taunts of the children of this
World.*

SO soon as the children of this World
shall perceive that thou resolvest to
lead a spiritual life, they will dis-
charge upon thee as thick as hail, all their
vain babbling, and false surmises. Those
that are most malicious amongst them,
will calumniate and misconstrue thy
change, attributing it to dissembling poli-
cy, or hypocrisie ; the World frowneth
upon him, say they, and because he cannot
thrive that way, he betakes himself to God;
thy friends will even break their heads,
and weary their tongues, to make thee a
world of exhortations, and wise and cha-
ritable Advices as they imagine. Thou
wilt fall into some melancholy humour
(will they say) by this new course of life ;
thou wilt loose thy credit and estimation
in the World, and make thy self intoler-
able and distastful to all thy acquaintance ;
thou

thou wilt grow old before thy time; thy Domesticall affairs will go to wrack; thou must live in the World as one in the World; our Salvation may be obtained, and Heaven gained, without those mysteries and secrets; and a thousand such like inventions as these shalt thou hear.

2. My *Philothens*, all this Counsel of these, is but a fond and vain prattling. These men tender neither thy health, nor wealth, nor honour. *If you were of the World* (saith our blessed Saviour) *the World would love that which were his: but because you are not of the World, therefore the World hateth you.* We have seen oft enough, Gentlemen and Ladies, pass many a whole night, nay many nights together, at Cards and Chess, and is there any attention more melancholy, sullen, and troublesom than that? And yet worldlings that mark it, say never a word of it, and their friends never trouble themselves therefore; and for meditating but one short hour, or rising a little earlier than ordinary, to prepare our selves to Communion: every one runs to the Physician, as if it were needful we should be purged from Hypochondriacque humours, or the Jaundies. They will make no difficulty to spend thirty or fourty nights in Dancing, and no man of them will complain of it

it as of loss of time : yet onely for watching devoutly one night, every one cougheth next morning, and complaineth of the Rheum. Who seeth not here, that the World is an unjust judg, favourable and partial to his own children, sharp and rigorous to the children of God ?

2. We shall never be well in peace with the world, unless we cast our selves away with it for company : it is impossible for us to content it, it is too much out of square ; *For John came neither eating, nor drinking* (saith our Redeemer) *and they say, the Devil is in him : The Son of man came eating and drinking, and they say, behold a Glutton and a Wine-bibber.* Most true it is, *Philotheus*, if we should condescend with the world, and give our selves a little to jest, to laugh, to dance, and disport, it would be scandalized at us : If we do not so, it will accuse us of Hypocrisie or melancholy. Let's make our selves brave, and the World will construe it to some bad end : go negligently attired, and the world will count us baseminded : our mirth in the worlds eye is dissoluteness, our mortification sullenness : and looking thus upon us with an angry eye, we can never be acceptable to it. It aggravateth our imperfections, publishing them for sins ; of our small sins it maketh crimes

crimes: those which we commit through frailtie, it sayes we do them for malice. Whereas *Charity is benigne* (as saith St. *Paul*) the world is malicious: where Charity thinks not ill of any, the World, on the other side, thinks no good, but alwayes ill, and not being able to caluminate our actions, it will accuse our intentions; so that have the poor sheep horns or no, be they white or black, the wolf for all that refuseth not to devour them, if he can.

3. Do what we can, the world will wage warr against us: it will warily spy and pry into our gestures and behaviour; and if it find out but one little word of choler cast out at unawares, it will protest solemnly, that we are altogether unsufferable. If we be diligent in looking to our affairs, it terms us coverous; if mild and patient, it calls it meer simplicity: But as for the children of the world, their choller is generosity, their avarice is good husbandry, their conspiracies are honourable courtesies: thus still the Spiders mar the Bees labours.

4. Let us therefore give this blind buzzard leave (my *Philothous*) to cry as long as he list, and screech like a night-owl to disquiet the birds of the day: but let us in our selves be constant in our purposes

poses, and no changlings in our designs : our perseverance will clerely demonstrate, whether in good earnest, we have sacrificed our selves to God, and settled our selves in the rank of those, that mean to live devoutly. Comets, and Planets are almost of an equal brightness in appearance; but Comets, or blazing stars, do quickly vanish away, being onely certain fiery vapours, which are in short time consumed ; whereas Planets, or true Stars, have a perpetual and everlasting brightness. So Hypocrisie and true vertue have great resemblance in outward shew, but one may know the one from the other : because Hypocrisie lasteth not long, but vanisheth soon like smoak, ascending up a little way into the air ; but true Vertue is alway constant and durable. It is no small commodity, no little security, and fortifying of the beginning of our Devotion, to suffer reproaches, and calumniationes, for by those means we avoid the danger of pride, and vain-glory, which are like the cruel Midwives of *Egypt*, appointed by the infernal *Pharao*, to kill the children of the *Israelites*, the very day of their birth. We are crucified in opinion of the world, let the world be crucified in ours : it accounteth us for fools, let us esteem the world for mad and senseless.

C H A P. II.

That we must have continually a good and manful courage.

1. **T**His light of the day, although it be most beautiful and delectable to our eyes, doth dazle them notwithstanding, after they have been long shut up in darkness. Before we be accustomed and familiar with the Inhabitants of any strange country, let them be never so courteous and friendly, yet we find our selves amongst them as half amazed. It may be (my *Philotheus*) that after this change of life, divers alterations will arise in thy heart: and that this great and general farewell which thou hast bidden to the follies and vanities of the world, will stir in thee some discouragement. If it happen so, let me win so much at thy hands, as to have a little patience, for it will come to nothing: it is but a little astonishment which the novelty of another life bringeth unto thee; let that pass over, and thou shalt receive millions of consolations.

2. It will trouble thee in thy beginning (it may be) to forsake that pomp and glory which fools and mockers give thee, accounting thee happy in thy vanities; but wouldst thou for that vain estimation,
loose

loose the everlasting glory which God infallibly will give thee? The fond trifles and pastimes in which thou hast employed thy fore-passed years, will represent themselves again to thy heart, to allure it, and to cause it to come unto their side: but canst thou have the heart to hazard the loss of blessed Eternity, for such transitory toys and pleasures? Believe me (*Philothens*) if thou persevere constantly, ere long thou wilt feel such cordial sweetness, so pleasant and delicious, that thou wilt confess, that the world affordeth nothing else but bitter gall in comparison of that most sweet and delectable honey; and that one onely day of Devotion is better worth than a thousand years of worldly delights.

3. But thou seest that the mountain of Christian perfection is exceeding high; and O my God (sayst thou) how shall I be able to climb up so high? Courage *Philothens*, when the little young Bees begin to take shape and form, we do call them Grubs, and at that time they cannot fly up and down upon the sweet flowers, nor on the thymie mountains, nor little bushie hills, to gather honey: but by little and little, feeding on the honey which their dams prepare for them; these little Grubs or Imps, begin to have wings, and

to strengthen themselves, so that after they fly up and down all the Country in their honey-quest. True it is, that as yet we are but little Grubs in Devotion, and that we are not able to soar up so high, as our desire would have us, which is even no higher, than to the highest top of Christian perfection; yet notwithstanding we begin to grow into form and fashion, to take some spiritual shape upon us, by good desires and constant resolutions, followed and seconded by diligent performance, our wings begin to grow: so that we may well hope one day to be spiritual Bees, and that we shall fly freely in search of the honey-sweet pleasures of the Almighty Lord. In the mean time, let us live upon the honey of so many godly instructions, as God's book, and many ancient devout persons have left unto us: and let us pray to God to give us the wings of a Dove, that we may not onely fly for the time of this present life, but especially repose ourselves in the life to come.

Chap.

C H A P. III.

The nature of Temptations, and the difference between feeling them, and consenting to them.

I. **I**Magine a young Princess (my dear *Philotheus*) greatly beloved of her Husband ; and that some traiterous villain, to win her, and defile her marriage bed, sendeth unto her some infamous Pander, with a love message, to treat with her about his disloyal intent : First, this wicked Pander proposeth unto the Princess the intent of his Master : Secondly, the Princess takes the embassy in good or evil part : Thirdly, she either consenteth or refuseth. Even so the Devil, the World, and the Flesh, perceiving the soul of man espoused to the son of God, do send their Temptations and suggestions unto her, by the which, First, sin is propounded unto her : Secondly, she either is delighted, or displeased, with the sinful motion : and Thirdly, she either admitteth it by consent, or rejecteth and casteth it away from her : which are, in sum, those three steps or stairs by which we descend to wickedness, Suggestion or Temptation, Delight, and Consent. And though these three acts, are not so manifestly known and discerned in other kinds of sins, yet are they palpably,

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pably seen in all great and enormous sins.

2. Thou must be valiant and courageous (my *Philoteus*) amidst Temptations, and never hold thy self for vanquished, so long as thou findest that the Temptation displeaseth thee. Observe well the difference between having, and consenting to Temptations ; which is, that we may have and feel them though they utterly dislike and displease us : but we can never consent unto them, unless they please us, since pleasure ordinarily serveth as a step to consent. Let then the enemies of our Salvation present unto us many bits and baits as ever they will ; let them alwayes stand watching at the door of our heart to get in ; let them make us as many offers, and proffers as they list : but yet so long as we have a true purpose and strong resolution, to take no manner of pleasure in them : We offend not God, no more than the Prince, Husband to the Princess before mentioned, can bear her any ill will, for the naughty message sent unto her, if she have taken no delight or pleasure in it. Yet there is a difference between the Soul and this Princess : the Princess having once understood this dishonest errand, may (if she list) drive away the messenger, and hear him no more ; which is not
alway

alway in the power of the soul, for she cannot choose but feel the Temptation, though it be alwayes in her power not to consent to it: for which cause, though the Temptation should persevere never so long time, yet can it not so much defile us, so long as it disliketh and displeaseth us.

3. But as for the delight that may follow the Temptation, because there are two parts or portions of our soul, the one Inferiour, and the other Superiour; and the Inferiour or Sensual followeth not alwayes the Superiour, or Reasonable portion, but keep house apart (as it were) it falleth out often times, that the Inferiour part delights in the Temptation without the consent, nay against the will of the Superiour. This is the quarrel, and battel which the holy Apostle St. Paul describeth, when he saith, That his flesh rebelled against his spirit, that there is one law of the members, or body, and another of the spirit, and such other things.

4. Hast thou not seen (my *Philothous*) a great burning fire-brand, covered with ashes and imbers? When one cometh ten or twelve hours after to seek for Fire, he finds but a little in the midst of the hearth, and sometimes hath much ado to find any. Yet there was Fire there all the while, for otherwise he could now have

R 4 found

found none at all : and with that little that he found, he may kindle all the other dead coals and brand-ends. The self-same passeth in Charity, (which is the spiritual fire of our souls) amid many great Temptations. For Temptation darting her delight into the lower portion, covereth all the soul (as it seems) with ashes, and bringeth the Love of God to such a straight, as if it had room onely (as men do use to say) to stand a tip-toe : for it appeareth not at all any where, saving onely in the midst of the heart, in the very bottom and center of the spirit, and yet seemeth scarce to be there, and we have much ado to find and perceive it. Notwithstanding, without all doubt it remains there ; since howsoever we feel our selves troubled in soul and body, yet we find in our heart a settled resolution not to consent to Sin, nor Temptation, and the Delight which pleaseth our outward man, or sensuality, displeaseth and disliketh the inward, or reasonable will so that though it be round about it, like the cinders about the coal, yet is it not within it.

C H A P. IV.

An encouragement to the Soul vexed with Temptation.

I. **M**Y *Philothous*) God never doth permit these Temptations to rise, but onely against such souls, which he means to extoll and promote to the dignity of his pure and excellent love. But it followeth not therefore, that after these Temptations, they shall be sure to attain to this divine love: for it happeneth oftentimes that souls that have been constant in such violent combats, afterwards not corresponding with the Heavenly favours of God, have been vanquished and overthrown with very small Temptations. This I say, to the end, that if ever it chance to thee to be afflicted with such dreadful and horrible Temptations, that thou understand thereby, that God favoureth thee with an extraordinary sign of his love, by which he designeth to exalt thee in his presence, yea and make thee great in his familiarity and friendship. Yet nevertheless (*Philothous*) be thou alwayes humble and fearful to offend, not assuring thyself, that thou art able to overcome the least Temptations that are, after thou hast prevailed against great ones, saving onely by continual fidelity and loyalty towards his Majesty.

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2. What Temptations soever arrive unto thee, and what delight soever ensue of that Temptation; so long as thy will refuseth to consent to the Temptation, and to the delight following it, trouble not thyself. When one falls into a swoon, so that there appear no more signs of life in him, men usually do lay their hands upon his heart, and at the least motion that they feel in his heart, they judg him yet to retain life, and by some precious liquor or restorative, make him come again to himself, and recall him to his sense and feeling. So doth it chauce when through the violence of Temptations, our soul seemeth, as it were, fallen into a swoond, and into an utter decay of all her spiritual forces, life and motion: but if we will know in what state she is, let us lay our hand on heart; let us consider if the heart and will do yet retain their spiritual motion: that is, if they do their endeavour to refuse all consent to the Temptation and Delight thereof: for so long as this motion of refusal is within our heart, we may be assured, that Charity, the life of our soul, remaineth yet in us, and that Jesus Christ our Saviour is there present, though hidden, and secretly: so that by vertue of continual prayer, and use of the Sacrament, and of confidence in God's grace,
we

we shall recover our forces, and live a sound, healthy, and delectable life.

C H A P. V.

How Temptation and Delectation may be Sin.

1. **T**He Princess of whom we spake right now, could not hinder the dishonest demand made unto her, because, as we presupposed, it came to her unawares, and against her will; but if on the other side, she should by some wanton glaunces give occasion to be requested by those secret or careless tokens, declaring her self not unwilling to render love to him that should court her: then doubtless were she culpable of the message it self: and though she shew her self never so quaint and coy, she should for all that deserve blame and punishment. So chan- ceth it many times, that the very Temptation it self is a sin in us, because we our selves willingly are the cause of it. For example, I know that in gaming I fall easily to rage and blasphemy, and that gaming is to me, as it were, a Temptation to those sins: I sin therefore as often, and as many times as I play at that game, and am guilty of the Temptation which thence ariseth. Again, if I know certainly that such a conversation, is ordinarily a cause

of Temptation and fall unto me, and yet notwithstanding do willingly go to it, I am accessary to all the Temptations which do ensue from thence.

2. When the delight which proceedeth from the Temptation may be avoided, it is alwayes sin to receive it, according as the pleasure which we receive, and as the consent which we give unto it, is great or little, long or short in durance: So it is alwayes reprehensible in the young Princess of whom we spake, If she do not onely hearken unto the lascivious and dishonest demand, which is made unto her, but withall, after that she hath heard it, taketh pleasure in it, entertaining her thought with some delight about this object. For although she will not consent to the real acception of the disloyaltie motioned to her, she consenteth notwithstanding to the mental applying of her heart to the consentment which she taketh in the naughty suggestion; and it is alwayes a dishonest act, to apply either mind or body unto any dishonest object: nay, dishonestie consisteth in such sort in the application of the mind, that without it, the applying of the body were not sin.

3. So then, when thou shalt be tempted in any sin, consider whether thou hast willingly given occasion to be so tempted: for

for then the very Temptation it self put-
terh thee in state of sin, by reason of the
hazard wherein thou hast wittingly cast
thy self, which is to be understood, when
thou mightest commodiously have avoided
the occasion; and that thou diddest fore-
see, or wert bound to fore-see, that in such
an occasion, such a Temptation would a-
rise. But if thou hast given no occasion at
all to the Temptation which impugneth
thee, it cannot in any sort be imputed unto
thee for a sin.

4. When the delight following the
Temptation might have been shunned, and
yet we eschew it not, there is alway some
kind of sin: according to the little, or
long continuance in it, and according to
the cause of delight taken in it. A wo-
man that hath given no occasion to be
courted, but yet taketh pleasure therein,
ceaseth not to be blame-worthy, though
the pleasure which she affected, have no
other cause or motive, but onely the court-
ing. For example, if her *Gallant* play
excellent well on the Lure, and she be de-
lighted, not in that he seeketh her love,
but in the harmony and sweetness of his
Lure; there is no sin in that delight, yet
must she not continue long in it, least she
easily pass from it, to delight in being
wooed. So if any body propound to me
some

Some stratageme full of invention and cunning, to make me compass a full revenge upon mine enemy: If I take no delight, nor give any consent to the desire or purpose of revenge which is morioned unto me, but onely in the slight and subtile Art of the Engin, or invention, without doubt I sin not at all; though it be not expedient to stay long in this delight, for fear, lest, by little and little, it carry to some delectation of the revenge proposed.

5. We find our selves sometimes overtaken and surprized with some tickling of delight, immediately after the Temptation is presented unto us, before we have well considered the quality and danger thereof: and this delight is but a small sin, though it grow greater and greater, if after we perceive the danger we are in, we stay, negligently disputing with the delight, whether we should admit it, or reject it: and yet more, if we negligently stay in it, after we perceive the peril, without any purpose at all, little or great, to cast it away out of our heart: but when as voluntarily, and of full purpose, we resolve to take contentment in that delight, that deliberate purpose is a great sin, if the object of the delight be very naught. It is a great vice in a Woman.
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if she be willing in her heart to entertain naughty dishonest loves, although she do not in effect abandon her self to her Lovers.

CHAP. VI.

Remedies against great and vehement Temptations.

1. **A**S soon as thou findest thy self in any Temptation, do as little children are wont when they see a Wolf, or a Bear in the field: for presently they run and throw themselves into their Father or Mothers arms, or at least wise call upon them for help and succour. Run thou in like manner unto God, cry upon his mercy, crave his assistance, it is the remedy which our Saviour himself taught us, saying, *Pray, lest ye enter into Temptations.*

2. If nevertheless the Temptation continue, or increase; then hastily run in spirit to the cross of our blessed Saviour Jesus, imagining thou seest him hanging thereon before thy face, and embrace the foot of the cross upon thy knees, laying fast hold upon it, as upon an assured Sanctuary, and protest that thou wilt never consent to the Temptation. Ask our Saviour aid against it, and continue alway, this protesting, that thou wilt never give consent;
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so long as the Temptation lasteth. But while thou makest these earnest and hearty protestations, and refusals of consent, look not the Temptation in the face, think not on it as nigh as thou canst: but look onely on our blessed Lord Christ crucified: for if thou behold and consider the Temptation, principally when it is vehement, or carnal, it may shake and undermine thy courage; and weaken thy constancy before thou art aware: divert thy thoughts with some good and commendable Exercises, for such occupations entring, and taking place in thy heart, will chase away the Temptations, and malicious suggestions, and leave no room in thy heart to be lodged in.

2. The Second and soveraign remedy against all Temptations, be they never so great, is to unfold our Conscience, to display and lay open the suggestions, feelings, and effects which arise in our minds, and to manifest them and their occasions to our Spiritual Director. For note this well, that the first condition that the Devil would make with a soul whom he would inveagle and deceive, is to conceal the Temptation, as they which would allure any maids or women to their unlawful desires, at the first onset warn them to say nothing of their motions and desires, to
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their Parents or Husbands; whereas God on the other side in his Inspirations above and before all things, willeth that we procure them to be examined by our Superiours, and conductors of our Souls.

4. If, after all this, the Temptation obstinately vex and persecute us; we must do nothing else but shew our selves constant, and persevere in protesting from our hearts, that we do not, and will not consent. For as Maids can never be married, so long as they say no: so the soul, be she never so much tormented with Temptation, can never be hurt or defiled, so long as unfeignedly she saith no.

5. Dispute not with thy enemy, discourse not with his suggestions, answer him not one onely word, unless it be sometimes that which our blessed Lord answered him, and wherewith he confounded him: *Go thy way Sathan, for it is written, The Lord thy God shalt thou adore, and him onely shalt thou serve.* As a chaste Matron should not answer one word, nor look once on the face of that naughty person that should sollicit her to dishonesty; but cutting off short from his love Rhetoricks, should presently, and at the same instant, turn her thoughts and affections towards her Husband, and protest anew the loyaltie which she oweth unto him, and
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never stay one jot to dally, or partly, or to enterchange language with the lascivious suiter: so the devout soul assaulted with any Temptation, should by no means busie her self in discoursing, or considering, or answering it, but sincerely, and that instantly, turn her thoughts to her Lord Jesus Christ, her dear Spouse, and make a new Protestation and promise of Loyalty to him, that she will be his onely and wholly for ever.

C H A P. VII.

That we must diligently resist, even the least Temptations that are.

ALthough we must fight most carefully against great and violent Temptations with an invincible courage, and the victory gained against them, be exceeding profitable unto us: yet peradventure we may profit more in resisting Temptations of lesser moment. For as great Temptations exceed in quality, so the lesser infinitely exceed in number; insomuch that the conquest of them may be compared to the victory over the greater and violenter Temptations. Wolves and Bears be without all question more dangerous than Flyes and Gnats: yet do they not vex and disquiet us so importunately, nor exercise our patience so often. It is

is an easie thing to abstain from Murthers but hard to avoid small cholerick passions, and the ordinary occasions of anger, which are presented to us almost every moment. It is easie for a man or a woman to refrain from committing actual adultery; but not so easie to abstain from wanton looks, from giving or receiving love-royes, from procuring fond savours, from speaking and hearing words of vanity. It is not very hard; not to admit a corrival, or companion in love between Husband and Wife, and to refuse consent of bodily disloyalty in that kind: but not so easie to keep this disloyaltie from entrie to the heart and desire. Very easie is it for a man to contain himself from stealing other mens goods: but hard, not so much as to covet, or wish them. Easie is it, not to bear false witness in judgment; but not easie to refrain from lyes in conversation: very easie not to be drunk; but hard to be verroussly sober and temperate: very easie not to desire anothers death; but hard not to desire at least some harm to him. It is no great difficultie to withhold our selves from defaming our adversary; but hard not to despise him. In a word, these little Temptations of choler, of suspicions, of jealousy, of envy, of love-tricks, of jests and vanities, of crafty and

and double-dealing, of wanton and unchaste thoughts, are things in which the patience and constancy of those that are most devout and resolute in Gods service, is most continually tryed and exercised. We must therefore prepare our selves (my dear *Philothous*) with as great diligence as may be, to this spiritual combat: and assure our selves, that as many victories as we shall win over these petty enemies, and slight Temptations, so many precious gems shall be placed in the Crown of glory, which God prepareth for us in Paradise. Therefore if we mean to fight valiantly against greater Temptations that besiege us, we must practise every day to resist these weaker assaunks of ordinary Temptations when they come upon us.

C H A P. VIII.

Remedies against these lesser Temptations.

WELL then, concerning these small Temptations of vain glory, suspicion, fretting, jealousy, envy, love-fancies, and such like trash, which like Flies and Gnats do trouble our eyes, and sometimes bite and sting us by the face; because it is impossible to be altogether exempted and freed from their importunity: the best resistance that we can make

make them, is, not to vex our selves for them : for they cannot hurt us, though they trouble us a little : so that we be thoroughly resolved to serve God entirely.

2. Despise then these petty assaults, and vouchsafe not so much as to think upon that which they propose, or would incline thee unto : let them buzze about thine ears as much as they will, and fly round about thee here and there as flies use to do; but when they begin to sting, and make some aboad in thy heart, then do nothing else but quietly remove them and brush them from thence; not fighting against them, nor parlying with them, but producing some contrary acts whatsoever; but especially acts of the love of God.

3. For if thou wilt believe me, strive not too eagerly to oppose many acts of the contrary vertue, to the importunity of any Temptation which thou feelest (for that were to parly and dispute with it, which before we forbad thee to do) but having made an act of the vertue directly contrary to the Temptation which impugneth thee (if thou hadst had leasure to survey the quality of the Temptation) take thy recourse presently unto the heart of Jesus Christ crucified, & with an act of fervent Love to him, kiss his blessed feet. This is
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the best means to conquer and tame our enemy, as well in little as in great Temptations; for the love of God containeth in it self the perfections of all other vertues, and that far more excellently than the vertues themselves do contain them: and therefore is a more sovereign counterpoyson against all vices. And thy soul accustomed in all Temptations, to have recourse unto this universal remedy, need not examine what particular Temptations it suffereth, but simply feeling her self troubled with any, will find quiet and ease in this general refuge: which besides is so dreadful and terrible to our ghostly enemy, that when he once hath experience, that all his Temptations provoke us to this divine love of our Redeemer, he will cease from battering us with them. And thus much concerning lesser Temptations: for he that should endeavour to fight with them one by one, should put himself to much care, with no profit.

C H A P. IX.

How to strengthen our heart against Temptations.

- I. **C**ONSIDER from time to time, what passions do reign in thy soul, and having discovered them, begin a manner and course of life clean contrary unto

unto them in thought, word, and deed. For example: If thou find thy self inclined to the passion of self-love, and vain-glory: think often upon the misery of this mortal life of ours; how bitter these vanities will be to our conscience at the hour of our death, how uncomely they be for a noble and generous heart, that they are but trifles and babies for little children to play withall, and such other considerations as these. Speak also earnestly, and often against vain-glory, although it seem against thy will, dispraise it to the uttermost of thy power: for so thou shalt in a manner engage thy own reputation to fly from that indeed which thou so much condemnest in words: and many times by much speaking against a thing, we move our selves to hate and despise it, though at the first we bare it affection. Exercise works of Humility and Abjection as much as thou canst, even against thy own inclination, for so thou shalt quickly get a habit of Humility, and weaken the vice of vain-glory in such sort, that when the Temptation assaileth thee, thy inclination will be now no more able to take part with the Temptation, and thy soul will have more strength to resist it.

2. If thou art inclined to Covetousness, think often upon the extream folly and mad-

madness of this vice, which rendreth us slaves to that dross which was created to serve us ; think how at our death we must leave all, and that perhaps in the hands of them that will scatter it as carelessly, as we had carefully scraped it together ; and perchance in their hands, to whom it will be cause of their utter Ruine and Damnation. Speak much against Avarice, and praise the contempt of the World. Enforce thy self oftentimes to give Alms, and acts of Charity, and works of mercy, and accustom sometimes to omit some occasions of gain and commodity.

3. So if thou be subject to the passion of idle and carnal Love, think how dangerous a folly it is as well to thy self, as to other whom thy fancy may bring to be companions of thy perils. Consider what an unseemly thing it is to abuse, and (as a man may say) prophane the noblest affection of our soul, in such employments ; how subject this passion is to blame of the wiser sort, and how pregnant a token of extreme lightness of understanding. Talk often in praise of chaste behaviour, let thy discourses be still in commendation of clean and pure souls : and as much as is possible, endeavour to avoid all light behaviour, and all tricks and toys of fond love.

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4. To be brief, in time of peace and rest, that is, when the Temptations of those sins to which thou art most subject, do not trouble thee; then exercise all the acts of the contrary vertues thou canst, and if occasions of doing them, present not themselves, find means to meet with the occasions: for so will thy heart be strengthened and armed against future Temptations.

C H A P. X.

Of Unquietness of Mind.

1. **U**Nquietness is not a simple and single Temptation, but a source and spring from whence many other Temptations take their beginning: I will speak a word or two thereof. Sadness is nothing else, but a grief and sorrow of mind, conceived for some ill or damage, which is in us against our will: whether this evil be outward, as poverty, sickness, contempt: or inward, as ignorance, lack of Devotion, repugnance, Temptation. For when the soul feeleth her self charged and burdened with any evil, she is aggrieved thereat, and there enters sadness into her; and presently she desireth to be delivered and freed from it; and not without good reason: for every thing naturally desireth that which is good, and flyeth from that which is known or supposed to

be evil. If the soul seek out means to be freed from the evil which oppresseth her, and to be rid from the burden of it for God's love; she will seek those means with patience, sweetness, humility, and repose of mind, expecting her delivery more from the providence and goodness of God, than from her own industry, labour, and diligence. But if she desire to be eased from her vexation for self-love: then will she torment, and weary, and trouble, her self in seeking the means of her ease, as though it depended more on her self, than on God. I say not that she thinketh or judgeth so, but that she behaveth her self so carefully, so hastily, and so earnestly, as if indeed she thought so. So that if she meet not with that which she desireth, presently and out of hand, then falleth she into great unquietness, and impatience; by which the former vexation of evil, not departing from her, but rather waxing far worse, she entrencheth into anguish, distress, faintness of heart, and loss of all courage: so that she judgeth and deemeth her misery to be past all remedy. Where thou seest that sadness, which had a just and lawful beginning, grounded upon reasonable considerations, afterward ingendreth unquietness, and unquietness again addeth an increase of sadness, which is exceeding perillous.

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2. This unquietness of mind is the greatest ill that can come to the soul, excepting sin. For as the seditions and civil discords of a Commonwealth, are the utter ruine and overthrow thereof, and make it altogether unable to resist the forreign invader: so our heart, troubled and disquieted in it self, looseth all force and ability to defend the vertues which it had purchased, and all means to resist the Temptations of the ghostly enemy, who at that time useth all kind of devices and inventions, knowing that according to the Proverb, it is good fishing in troubled water.

3. Unquietness proceedeth of an inordinate desire to be delivered from the evil that one feeleth, or to obtain the good that one desireth: and nothing maketh the evil worse, nor removes the good further from us, than doth the unquietness & unreasonable hastiness. Birds do remain fast in the Nets, and Lime-twigs, because finding themselves but a little caught hold of, they beat and flutter up and down so eagerly, that they are more and more intangled in the snare. When thou desirest earnestly to be freed from any evil, or to obtain any good; the first thing thou must do, to repose thy mind, and quiet thy thoughts affections from over-hasty pur-

suit of thy desire : and then fair and softly begin to purchase thy wish, taking by order, and one after an other, the means which thou judgest convenient to the attaining thereof. And when I say *fair* and *softly*, I do not mean *slowly* and *negligently*, but without post-haste, without trouble and unquietness: otherwise, instead of attaining to the effect of thy desire, thou wilt be more intangled in this Labyrinth of troublesom thoughts, than before.

4. *My soul is alway in my hands, O Lord, and I have not forgotten thy law*; said David. Examine often every day, at least Morning and Evening, whether thy soul be in thine hands, or some passion of unquietness hath robbed thee of it. Consider, whether thou have thy heart at commandment, whether it be not escaped, and fled away from thee, to some unruly affection of Love, Hatred, Envy, Covetousness, Fear, Joy, Sadness : and if it be wandred astray, seek it out presently, and bring it back again gently to the presence of God, resigning it with all thy affections and desires unto the obedience and direction of his divine pleasure. For as they that fear least they loose a thing which they love well, keep it fast clasped in their hands: so in imitation of this great King, we should alwayes say from our hearts: O my
God,

God, my soul is in continual danger of being lost, and therefore I carry it always in my hand, and for this diligent care of my soul, I have not forgotten thy holy law.

5. Permit not thy desires, be they never so little, and of never so small importance, to disquiet thy mind: for after little desires come great ones, and find thy heart more ready and disposed to be troubled and put out of order. When thou perceivest unquietness to enter, commend thy self to God, and resolve to do nothing at all that thy vehement desire exhorteth, until that disquiet be over-passed; unless it be something that cannot be deferred: and then thou must with a gentle and quiet endeavour, withhold the current of thy affection, tempering and moderating it as much as is possible: and after this repose, do that which is requisite to be done, not as thy desire commandeth, but as reason prescribeth.

6. If thou canst, discover the unquietness of thy mind to him that governeth thy soul, or at the least to some trusty and devout friend: doubt not but presently thou shalt find it appeased. For communicating of griefs of our heart, worketh the same effect in the troubled soul, that letting of blood doth in the body of him

that is in a continual Feaver: and this is the remedy of remedies. So holy King *Lewis* gave this counsel to his Son: if thou seelest in thy heart any thing that troubleth thee, tell it presently unto some good friend, and thou shalt bear thy grief very easily, through the comfort that he will give thee.

CHAP. XI.

Of Sadness.

1. **S**adness that is according to God (saith St. Paul) worketh repentance unto salvation: but sadness of the World worketh death. Sorrow then and sadness may be good or bad, according to the sundry effects which it worketh in us. True it is, that it produceth more evil than good: for it hath but onely two that are commendable, mercy, and penance; and six bad ones: Anxiety, Sloth, Indignation, Jealousie, Envy, and Impatience; which caused the wise-man to say, *Sorrow killeth many, and there is no profit in it*: because for two profitable streams which flow from the spring of sadness, there are six other very evil.

2. The Enemy useth sadness as a fit disposition to exercise his Temptations against the Just; for as he endeavours to
make

make the wicked joyous and glad in their sins, so doth he go about to make devout persons sad and heavy in their good actions. And as he can by no means procure evil to be committed, but by making it seem pleasant and delectable; so he cannot withdraw men from doing that which is good, but by making it appear distastful, sad, and displeasing. He taketh delight in sadness, because he himself is sad and melancholike, and so shall be eternally: therefore would he have every one be like himself in sorrow.

3. This preposterous sadness troubleth the mind, putteth it into disquiet, assaulteth it with unreasonable fears, gives a bitter tast to the sweetest Devotions, dulbeth and overthroweth the brain, depriveth the soul of resolution, judgment and courage. To be short, it is like a hard Winter, that cutteth away all the beauty of the field, and swalloweth all living creatures; for it banisheth all sweetness from the soul, and lameth her in the use of her powers and faculties. If thou chance to be assailed with this dangerous heaviness, *Philothheus*, practise the remedies ensuing.

1. *Is any body sad* (saith St. James) *let him pray.* Prayer is a Sovereign remedy, for it listerh up the soul unto God, who is our onely joy and consolation:

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but when thou prayest in sadness and sorrow, use affections and words which tend to confidence and love of God, as: O merciful Father, most bountiful and pitiful God, my sweet Saviour; O God of my heart, my joy, my hope, my dear Spouse, the wel-beloved of my soul, and such like.

5. Strive manfully against the inclinations of sorrow: although all thy actions and exercises, during the time of this sad passion, seem unto thee to be performed coldly, heavily, and slackly: omit them not for all that: for the enemy who pretendeth to weary us from doing well by sadness, seeing that notwithstanding this device of his, yet we follow our wonted Exercises, and that being performed against all this repugnancy of heavy passions, our works are of greater value: he leaveth to afflict us any more therewith.

6. Sing spiritual songs sometimes; for the Devil hath oftentimes left off his troublesome operation by such means; witness the bad spirit that obsessed *Saul*, whose violence was repressed by *David's* melodious and sacred *Psalmodie*.

7. It is also good to divert our thoughts by external occupations; varied and changed as much as we can: that so our minds may be with-drawn from the sad object, and the spirits be heated and purified,

rified, sadness being a passion of a cold and dry complexion.

8. Exercise many external actions with servour, although it be without gust or spiritual feeling; stretching thine eyes and hands unto Heaven, lifting thy voice unto God, by words of love and confidence, such as follow: *My welbeloved is mine, and I am his: My welbeloved is unto me a posie of myrrhe, he shall remain betwixt my breasts. Mine eyes do melt into tears unto thee, O my God, saying; When wilt thou comfort me O Jesus; be Jesus to me: live sweet Jesus in my soul, and my soul will live in thee Who can separate me from the love of God? and such like.*

9. Frequenting of the holy Communion is an excellent cordial: for that Heavenly bread strengthneth the heart, and rejoyceth the spirit.

10. Discover all feelings, affections, and suggestions which proceed from this spirit of sadness, manifest them sincerely and faithfully to thy guide; seeke the company of spiritual persons, and be with them as much as thou canst, during the time of thy sadness. And last of all resign thy self up to the hands of God, preparing thy self to suffer this heaviness and sorrow patiently, as a just punishment of thy vain

mirth and pastimes: and doubt not at all, but that the Lord God, after he hath tryed thee, will deliver thee from this evil.

C H A P. XII.

Of Spiritual & Sensible Consolations, and how one must behave himself in them.

1. **G**Od continueth and governeth this great World in a perpetual vicissitude or enterchange of Night into Day, Spring into Summer, Summer into Autumn, Autumn into Winter, and Winter into the Springtime again: and one day is never in all things and points like to another: some are cloudy, some bright-shining, some rainy, some dry, some windie, some still and lovely. A variety is this, which gives exceeding beauty to the whole World. The like is with man, who, according to the saying of the ancient Sages, is an Abridgment of the World, or another little world: for he also is never in the same estate, his life passeth like waters ebbing and flowing in a perpetual diversity of motions, which sometime lift him up by hope, sometime bear him down with fear: sometime carry him to the right hand with Consolations, some time waite him to the left hand with Afflictions: and not one day, no not so much as one onely hour of all his life, is in all points like another.
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2. This is a necessary advertisement which I set thee down. We must do our best to have a continual and invincible indifferency and equality of heart, amid this wonderful inequality of occurrences. And albeit all things do change and turn giddily round about us, yet must we stand steadfastly and unmoveably, alwayes looking and aspiring towards our God. Let the ship take what rout it list, let it singe towards East, or West, North, or South, what wind soever driveth it, never will the compass look any other way, but towards the fair Pole-star. Let all turn upside down, not onely round about us, but even within us; let our soul be sorrowful, or joyful, let it be in peace, or trouble, in sweetness, or bitterness, in light, or darkness, in temptation, or in repose, in tast, or out of tast, devout or undevout; let the Sun burn and scorch it, or the dew moisten and refresh it: yet alwayes must the point of our heart, our spirit, our superiour will, which is our card or compass, lock incessantly, and tend continually towards the love of God her Creator, her Saviour, and her onely happiness, and soveraign good. *whether we live or dye (saith the Apostle) we belong to God. And who shall be able to separate us from the love of God? Nothing shall be able to dissolve* and

and undo this love: neither tribulation nor distress, nor anguish, nor death, nor life, nor present, nor future dolours, nor the fear of imminent dangers, nor the subtiltie of malicious spirits, nor the sublimitie of consolations, nor the depth or profunditie of afflictions, nor the tenderness, nor driness of heart, nor any other things shall separate us from this holy Charity, founded and grounded on Christ.

3. This absolute and perfect resolution, never to forsake God, or abandon his sweet love, serveth for a counterpoise to our souls, to keep them in holy indifference, amidst the inequality and diversity of motions and changes which the condition of this life bringeth. For as the little Bees, overtaken with a storm in the fields, charge themselves with little gravel-stones, to balance themselves in the air, that they may not so easily be carried away by the wind: so our soul, by a lively resolution embracing the precious love of God, continueth constant in the mutability of consolations and afflictions, spiritual and temporal, interior and exterior: But besides this general doctrine, we stand in need of some particular documents.

4. First then, I say, that Devotion consisteth not in that same sweetness, softness, com-

comfort, or sensible tenderness of heart, which moveth us to tears and sighs, and giveth us a certain delicious tast, and a kind of content and satisfaction in our spiritual exercises. No, Devotion, and that manner of tenderness of heart, is not all one thing. For many souls have this supple quality, and those sensible consolations, which for all that are very vicious, and consequently want the true love of God, and have no true Devotion at all. *Saul* persecuting poor *David* to the death, who fled from him into the Wilderness of *Engaddi*, entred all alone into a vast cave, where *David* and his people lay hidden. *David*, who at this occasion might have killed him a thousand times, spared his life, and would not so much as put him in fear: but suffered him to go forth quietly at his pleasure, called after him to declare unto him his innocency, and to give him to understand, that he had been at his mercy. Well, hereupon what did not *Saul* to shew that his heart was mollified towards *David*? he called him his child, fell into plain weeping, he praised him, he confessed his meekness, he prayed unto God for him, he fore-told his future greatness, and commended his own posterity unto him. What greater sweetness and tenderness of heart could he make shew of?

of? and yet for all that, he had not changed his cankered mind, nor left off his rancorous intention, but continued persecuting *David* as cruelly as before: even so there may be found many persons, that considering the goodness of Almighty God, and the doleful passion of our Saviour, do feel great tenderness of heart, which scorcheth them to sigh, to weep, to bless, and praise God, and give him thanks very feelingly, at least very sensibly, in so much that one would judge their heart to be seized and possessed with a deep Devotion: but when the matter comes to the proof, we shall find, that like as short sudden showers of a hot Summer, falling in great big drops upon the earth, and not piercing it, serve for nothing else but to produce Toad-stools and Mushrooms: even so the tears and tenderness of these men, falling upon a vicious heart, and not penetrating it, be altogether unprofitable. For notwithstanding all these great drops of sensible Devotion, they will not part from one dodkin of their evil gotten goods, nor renounce one of all their crooked and perverse affections, nor suffer the least incommodity of the World, for the service of our Saviour, for whose sake they wept so earnestly. So that the good motions which these poor souls felt, are

nothing but spiritual Mushrooms; and are not onely no true Devotion, but oftentimes great slights of the Devil, who noursling them up in these false consolations, makes them remain contented and satisfied therewith: that so they may search no farther for true and sound Devotion, which consists in a prompt, resolute, active, and constant will, of putting in execution that which they know to be agreeable to Gods pleasure. A little child will weep tenderly if he see his mother lanced when she is let bloud: but if his mother at the same time ask an Apple, or a paper of Comfits which he hath in his hands, he will by no means let it go from him, demand it she never so sweetly. Such (for the most part) are these tender Devotions, considering the stroke of the spear, which pierced the heart of our Saviour, we weep bitterly therefore. Alas (my *Philotheus*) it is well done to bewail the sorrowful death and woful passion of our Father and Redeemer; but why then give we not him the Apple which we have in our hands, seeing he asketh it us so earnestly, to wit, our heart, the onely fruit of love, which our dear Saviour doth request of us? Wherefore resign we not unto him so many petty affections, delights, and self pleasures, which he would pull out of our hands,

hands, and cannot, because they be our Babies, they be our comforts, of which we be more fond, than desirous of his Heavenly grace? Ah, *Philothous*, these be Babie-loves, little childrens friendships, tender indeed, but feeble, but fantastical, but fruitless, and without effect. Devotion then consisteth not in such tender and sensible affections, which sometimes proceed of a nature or complexion, in it self, soft, supple, apt and easie to receive any impression: but sometimes of the craft of the Devil, who to busie us unprofitably about such trash and drudgery, stirreth up our fantasie to the apprehension fit for to receive such motions.

5. Yet these self-same tender and sweet affections are many times good and profitable, for they provoke the appetite of the soul, comfort the spirit, and add to the promptitude of our Devotion, a kind of cheerfulness which maketh our actions comely and delightful, even in outward shew and appearance. Which is the gust or tast that one feeleth in Divine and Heavenly matters, of which *David* exclaimeth: *O Lord, how sweet are thy words to my tast? they are sweeter than honey to my mouth.* And indeed the least and meanest contentment of Devotion which we receive in holy exercises, is better in all respects, than

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than the most excellent recreations and pleasures of the world. The breasts, and milk, that is, the favours of the Heavenly Spouse, are sweeter and pleasanter to the soul, than the daintiest and most precious wine of earthly delights. He that hath once tasted them, esteemeth all other comforts, but gall and Wormwood. As they that hold the hearb *Scitique* in their mouth, tast so pleasant a sweetness, that they feel neither hunger nor thirst for the while: So they, to whom God hath imparted this celestial Manna of internal consolations, can neither desire nor receive the contentments of the World, at least, to take any pleasure in them, or to set their affections upon them: They be tastes given before hand, of the immortal delights which God hath laid up in Heaven for the souls that search after him: they be the sugred Comfits and Carowayes which he giveth unto us as little children, to allure us: they be the cordial waters which he representeth to strengthen them; and many times they be handsels, or pledges of everlasting felicity. They say, that *Alexander* the Great sailing in the main Sea, discovered before the rest of his companions, the land of the happy *Arabia*, by the smell of the sweet odours which the wind brought with it, and thereupon he re-

received himself, and gave great encouragement to his fellow Souldiers: so oftentimes in this morral life, we receive these delights and pleasures of Devotion, which no doubt, present unto our memory, the joyes and delights of the happy land of Heaven, whereunto we do all sail and aspire.

6. But thou wilt say since there are some sensible consolations that be good, and come from God, and other some that be unprofitable and pernicious, proceeding either from nature, or from the enemy; how shall I distinguish the one from the other, and discern the unprofitable from those that be good. It is a General Rule (my *Philothous*) for all the passions and affections of our soul, that we must know them by their fruits: our souls be as it were Trees; affections and passions be the boughs and branches; works and actions be the fruits. It is a good soul, that seeleth good affections, and the affections are good, which bring forth in us great effects of holy actions. If the delights, the tenderness, the consolations which we feel in spiritual exercises, do make us more humble, more patient, tractable, charitable, fuller of compassion towards our Neighbour; more servent in mortifying our concupiscence and evil inclina.

clinations ; more constant in our good exercises and resolutions, more meek, and supple, and pleyable to those whom we ought to obey, more simple and sincere in our lives : then without all doubt, *Philothheus*, they are from God. But if these delights have no sweetness, saving onely for our own selves ; If they make us curious, peevish, sower, sullen, impatient, stubborn, fierce, presumptuous, hard-hearted towards our Neighbours ; If therefore esteeming our selves already perry-Saints, we will no more be subject to correction nor direction: then, dear *Philothheus*, beware of them, then doubtless they be false and pernicious Consolations. A good Tree cannot bring forth any other but good fruits.

7. When we receive these delights and comforts in our exercises, we must first of all, humble our selves profoundly before Almighty God, and take heed of saying to our selves, by reason of these sweet comforts : how perfect, how good am I become ? No *Philothheus*, not so, these be good things indeed, but they make us never the better for having them : for as I have said, Devotion consisteth not in them, but let us say, and think from our hearts : O how good is God to such as hope in him, to the soul that seeketh after him ! He that
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hath Sugar melting in his mouth, cannot properly say, that his mouth is sweet, but that the Sugar which is in his mouth, is sweet to his mouth : So, though these spiritual delights be very good, and that God, who imparteth them to us, is exceeding good; yet followeth it not, that he which receives them is good. Secondly, let's acknowledg our selves as yet to be little children, and that we stand in need of milk ; that these sugred Comfits be given us, because, as yet, our spirit is tender and delicate, and therefore needs allurements and baits, to be drawn withall to the love of God. Thirdly, but after that, speaking generally, let us receive these graces and favours humbly, and reverently, esteeming them exceeding precious, not so much for that they are so in themselves, as that it is the hand of God which poureth them into our heart, as a loving mother, to allure her child, putteth her sugred Comfits into his mouth, one by one, sweetly smiling, and tenderly parlying with him the while : for if the child had wit and use of reason, he would much more esteem his mothers cherishing embraces, than the sweetness of the Comfits, be they never so dainty. So is it much (*Philothheus*) to receive and feel in our souls this sweetness of Devotion : but it is the
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the sweet of all sweetness to consider that Almighty God, with his loving and fatherly hand, putteth them (as it were) into our mouth, to our heart and soul. Fourthly, having received them thus humbly, let us employ them wholly according to the intention of the giver. And wherefore think ye, doth God bestow these sweet Comforts upon us? To make us sweet towards him. The Mother gives Comfits to her little child, to make him kiss her: let us likewise kiss our blessed Saviour, who maketh much of us by these consolations: to *kiss our Saviour*, is to obey him, to fulfil his will, to follow his rules and counsels: in a word, to embrace him tenderly and lovingly with obedience and loyalty. The day therefore in which we shall receive any spiritual consolation, we must employ most carefully, and endeavour to spend it diligently in Gods service and honour. Fifthly, beyond all this, we must from time to time renounce in our heart all this sweetness, tenderness, and consolation, separating our affection from it asmuch as we can: protesting that albeit we receive these favours humbly, and love and esteem them, because God sendeth them to us, as it were, dishes and dainties from his own Table, to provoke us the more to his Love; yet it is not those delights

lights that we seek and desire, but God himself and his perfect love, not the comforts, but the Comforter : nor the sweetness, but the sweet Saviour that gives them; nor that tenderness of delight, but him that is the delight of Heaven and Earth. And in this affectuous abrenunciation of these delights, we must dispose our selves, to persevere constant and firm in the holy love of God, though in all our life long, we should not tast one dram of consolation : and procure unfeignedly, to say, as well upon the mount of *Calvary*, as on the mount of *Thabor*; *O Lord, it is good for me to be with thee*, be thou in torments upon thy Cross, or be thou in glory in Heaven.

6. To conclude, I advertise thee, that if thou shouldest chance to feel any extraordinary abundance of such consolations, tenderness, sweetness, devout tears, or some unwonted thing; that then thou confer it faithfully with thy spiritual Conductor, that he may teach thee how to moderate thy self therein. For it is written, *Hast thou found honey? Eat of it, but as much as is sufficient.*

C H A P. XIII.

Of driness and barrenness in our Spiritual Exercises,

1. **T**HUS then must thou behave thy self, as I have now described in the time of Spiritual Comfort: But alas (my *Philothens*) this fair weather will not last alwayes, and the time will come, when thou shalt be so destitute, and deprived of all feeling of this Devotion, that thy soul will seem unto thee a fruitless and a barren field, or a desert Wilderness, in the which there appeareth neither cawsey, or path-way to find God, nor any dew of grace to moisten and water it through excessive driness, which threatneth to reduce her altogether to dust. Alas, the poor soul in this case deserves compassion, and especially when this desolation is vehement: for at that time like *David*, she feeds her self with sad tears night and day: mean while the Enemy by a thousand suggestions endeavours to drive her to despair, and mocketh her bitterly, saying in derision; Wretch, where is thy God now in thy distress, by what means wilt thou find him out? Who shall ever be able to restore thee the joy of his grace?

2. And what wilt thou do at that time (*Philothens*) consider from what cause
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so great a misery proceedeth; for oft-times, we our selves are the cause of our own driness and desolation, in the exercises of the spirit. 1. As a careful Mother denyeth to give sugar to her child, when she sees him troubled with the worms. so God taketh away his consolations from us, when we take some vain self-pleasing in them, and are subject to the worm of over-weening, to self-conceit, and opinion of our own good progress in Devotion. *O, my God (saith the Psalmist) it is good for me that thou hast humbled me.* Yes indeed, it is very profitable for me, *For before I was humbled, I offended thee.* Secondly, when we neglect to gather the sweetness and deliciousness of the love of God in due time: then in punishment of our slothfulness, he absenteth his delights from us. The *Israelites* in the Desert that gathered not Manna early in the Morning, could not find any after the Sun-rising, for then was it all melted with the heat of the Sun: Thirdly, we are also sometimes laid in the bed of sensual contentment, and transitory comforts, as the sacred Spouse was in the *Canticles*, the Bridegroom cometh, and knocketh at the door of our heart, and inspireth us to return to our spiritual exercises: but we play the niggardly chapmen with him, for
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it angereth us to leave off our toys, and to separate our selves from our false delights. For this cause the true lover of our souls goeth his way from us, and letteth us lye as we list: but afterwards, when we would fain find him out, we have much ado to meet with him; and deservedly, because we were so uncurteous, and faithles unto his love, as to refuse to follow our exercise for his Love, and to chuse to follow worldly vanities: If as yet then thou hast some of the bran of *Egypt* remaining, thou shalt then have not a jot of the Heavenly Manna. Bees detest all kind of artificial odors: and the sweetness of the holy Ghost, cannot agree with the sophistical delights of the World.

4. Thou art filled and gluttred with worldly contentments, no wonder then if spiritual delights come not to thy Table, or have no good tast in thy mouth: Doves already filled (saith the ancient Proverb) do think Cherries bitter. *He which filled the hungry with good things* (saith the blessed Virgin) *and hath sent the rich away empty.* They that be rich of Worldly vanities, are not capable of spiritual Treasures.

5. Hast thou conserved well and carefully the fruits and consolations already received? then shalt thou receive more

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store again: for to him that hath, more shall be given; and he that hath not (negligently loosing that which he received) even that he hath shall be taken away from him, he shall be deprived of the favours and graces, which were prepared for him, if he had used well the former. The rain quickneth the Plants that be green, but from them that be not green, it taketh away altogether all likelihood of life and growth, for it rots them wholly.

6. For many such causes do we loose comfort in Devotion, and fall into barrenness and driness of spirit. Let us then examine our Conscience, and see, whether we can find in us such faulty causes as these. But note (*Philothens*) that this examination is not to be made with unquietness of mind, or overmuch curiosity; but after thou hast considered thy going awry in this respect, if thou find the cause of the evil in thy self, give God thanks, for the harm is half healed, whose cause is discovered: If on the other side, thou find out no cause in particular, which may seem to thee to have occasioned this desolation, busie not thy self about any more curious search for it, but with all simplicity, without examining any more particularities, do this which I will tell thee.

7. First of all, humble thy self reverent

rently before the eyes of God, acknowledging thy misery, thy frailty, the nothing that thou art in thy self. Alas! what am I, when I am left alone to mine own providence? Nothing else, O Lord, but a dry barren ground, that full of Gapps and rifts, witnesseth the drought it suffereth, for want of Heavenly dew: and the wind of Temptation in the mean time doth dissipate it, converted into fruitless dust:

8. 2. Call upon God, and demand of him his spiritual joy. *Render unto me (O Lord) the joy of thy salvation. My Father, if it be possible, let this cup pass from me.* Get thee away, O thou unfruitful Northern wind, which driest up the sap and juice of my soul: and come, O prosperous winds of Consolations, and breath gently over my poor Garden, and then these good affections will spread abroad the odour of their sweetness. 3. Go too the Governour of thy soul, open thy heart to him, make him see clearly all the pleits and corners of thy soul: take his advice simply and humbly; for God that infinitely loves obedience, makes oftentimes counsels taken from other men, prove very profitable, specially given by conductors of souls, albeit otherwise there be no great likelihood, that they should prevail, as he made the waters of *Jordan* healthful

to *Naaman*, which *Elizeus*, without any appearance at all of humane reason, ordained him as a bath for his leprosie.

9. All this being done, nothing is so profitable, nothing so fruitful in time of these spiritual desolations, and barrenness, as not to be overmuch desirous of being delivered from this aggrivance or calamity. I say not but that ye may simply and quietly wish to be eased of so great a burden: but my meaning is, that we should not too earnestly affect this ease, and freedom, from this desolate state of mind: but heartily resign our soul to the providence of God; that so long as it pleaseth him, he may use our poor service, amid these troublesom thorny brakes, and comfortless deserts. Let us say to God at these times, *O Father, if it be possible, let this cup pass away from me*: but let us with all, from our very hearts, adjoyn the words following of our blessed Saviour: *Yet not my will be done, but thine*. Upon this good resolution let us rest and repose, For God seeing us constantly persevere in this holy indifferency, will comfort us with many graces, and favours: as when he saw *Abraham* resolved to deprive himself of his Son *Isaac*, he was contented with this his indifferency, and pure resignation, comforting him with a Heavenly vision, and

and with most admirable benedictions. We must then in all kind of afflictions, as well corporal as spiritual, in whatsoever distractions, or subtractions of sensible Devotion hapning to us, with great courage and resignation alwayes say: *Our Lord gave me consolations, and our Lord hath taken them from me; his holy name be blessed.* For persisting in this humility and submission, he will restore unto us his delicious favours, as he did unto *Job*, who used the afore said words constantly and unfeignedly in a'l his desolations.

10. Finally (my *Philothous*) amidst all these sterilities and desolations, let us not loose courage, but expecting patiently the return of spiritual delights, keep on our journey, follow our exercises of Devotion, multiply good works and holy actions: and not being able to present unto our Spouse, liquid conserves, present him dry confitures: all is one to him, provided that the heart which offereth them, be perfectly resolved to persevere loyally in his Love. When the Spring time is fair and pleasant, then do the Bees make more honey, and fewer young Imps: for the good weather favouring them, they are so busie in gathering the sapp of sweet flowers, that they forget the Generation of their young ones. But when the spring-

time is troublesome with gloomy clouds and windy storms, they get more Imps, and less honey; for being not able to fly abroad to their gathering of honey, they employ themselves to multiply their race, and people their Common-wealth: So chanceth it oft-times, my *Philothens*, that the soul in the fair weather of spiritual comforts, busieth her self so much in gathering them together, and sucking that Heavenly juice out of them, that in the abundance of these dainty delights, she produceth fewer good works; and contrariwise, amid the bitterness of cloudy desolations, seeing her self destituted of those spiritual delights of Devotion, she multiplieth solid works of edification so much more seriously, and aboundeth in fructifying of true vertues of *Patience*, *Humility*, *Abjection*, *Resignation*, and *Abnegation* of all self-will and self-love.

11. It is then a great abuse and error of many, especially of Women, to believe that the service which we do to God without this pleasant tast, and sensible delight, and tenderness of heart, is less agreeable to his Divine Majesty: for clean contrariely, our actions are like unto Roses, which though they being fresh and flowrie, they have a better grace and shew; yet when they are dry, they have a sweeter odour: so,

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so, although our works done with tenderness of Devotion be more acceptable to us our selves, to us I say, that consider onely our own delight : yet when they are exercised by us in time of driness and barrenness of spirit, then have they a goodlier estimation, and a better odor, in the presence of God. In time of Desolation, our will carrieth us (as it were by meer force) to the service of God, and consequently, that will must needs be more vigorous and constant than the will which we have of serving God in time of comfort. It is no such great matter to serve a Prince in time of peace, and in the pomp and pleasures of the Court, but to serve him constantly in time of trouble, and persecution, and in war, that is a true mark of constancy and loyalty. One saith, that of all prayers, that is most acceptable to God, which is made by force, and meer constraint, that is, whereunto we apply our selves willingly, not for any tast or delight which we feel in it, not by our own inclination, but meerly, purely, and onely, to please God : whereto our will driveth us, as it were, against our will, forcing and violently repelling the driness, and contradictions, which oppose themselves against it. The same say I of all sorts of good works, that the more contradiction

we find in exercising them, be it exterior, or interior, the more are they prized and esteemed in the Court of Heaven. The less of our own particular interest that there is in the pursuit of virtues, the more doth the purity of the love of God shine in it. A little Child will easily kiss his Mother, when she giveth him honey and sugar, but it is a sign of greater love, if he kiss her after she hath given him worm-seed, or bitter portions.

C H A P. XIV.

The former discourse is explained and confirmed by a notable example.

1. **T**O make this Instruction more evident and intelligible, I will recite an excellent piece of the History of St. Bernard, in such manner as I find it set down in the learned and judicious writer thereof. It is an ordinary thing almost unto all them that begin to serve God, and are not yet experienced in the substruction of grace, nor in spiritual vicissitudes, or enterchanges of consolations and desolations; that the taste of sensible Devotion and that sweet acceptable light of mind, (which maketh them hasten themselves in the way of God) being withdrawn from them: they grow presently out of breath, and fall into pusilla-
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nimity and sadness of heart. They that be of judgment and understanding, do render this reason thereof: that nature according to reason, cannot long endure (as a man may say) fasting, and without any kind of delight, or entertainment at all, but needs must have some contentment, either terrestrial or celestial. But as souls lifted up above themselves by fast and tryal of Heavenly pleasures, do easily renounce the delights of all sensible objects: so when, by Gods disposition and ordinance, that spiritual joy is taken from them, finding themselves also on the other side deprived of corporal solace, and being not yet accustomed to expect, with patience, the return and rising of the true sun of grace, it seemeth unto them, that they are no more in Heaven, or in Earth, but that they be buried in perpetual darkness: So that as little children new weaned, having lost their Mothers dugs, they do languish and sigh, and grow froward, and troublesome, principally to their own selves.

2. This then happened in the voyage whereof we speak, unto one of the Troop, called *Geoffrie of Peronne*, but newly dedicated to the service of God. He being suddenly become dry in his Devotions, destituted of his wonted consolations,

and possessed with a kind of inward darkness, began to call to memory the World, his Friends, his Parents, and the great means that but lately he had left behind him. By which memory he was assaulted with so cruel a Temptation, that not being able to hide it in his behaviour, one of his trusty friends perceived it, and having found opportunity, joyned himself to him, and asked him sweetly in secret: What meaneth this change *Geoffrie*? How cometh it to pass, that contrary to thy wont thou art become so pensive and afflicted? Ah my Brother (answered *Geoffrie* with a deep sigh) I shall never more be merry so long as I live. The other moved with compassion at these words, with a fraternal zeal, went and told all this to their common Father *St. Bernard*: who perceiving the danger, went into a Church there by, to pray to God for him; and *Geoffrie* in the mean while, overwhelmed with sadness, reposing his head upon a stone, fell fast asleep. But after a little while, both of them arose, the one from prayer, with his request dispatched in the High Court of Heaven: the other from sleep, with so pleasant and smiling a countenance, that his dear friend marvelling at so great and sudden a change, could not refrain from objecting unto him lovingly, that which a little

little before he had answered him. Then *Giosfrie* replied: If I told thee before, that I should never in my life be joyful, now I assure thee, that I shall never in my life be sorrowful.

3. This was the success of the Temptation of that devout personage; and mark in it (my dear *Philothous*) First, that God ordinarily giveth some fore-tastes of Heavenly joy, to such as newly enter into his service: so to draw them from earthly pleasures, and encourage them in the pursuit of the love of God: just as a Mother to entice and allure her little child to her Breasts, layeth honey upon her teats. Secondly, That notwithstanding the same good God, according to the disposition of his wisdom, taketh from us this milk and honey of consolations, to the end that weaning his children in this manner, they might learn to eat the dry, but more substantial, bread of lively and sound Devotion exercised by the tryal of distast and desolation. Thirdly, That sometimes very vehement Temptations arise amidst these desolate and dry discontentments & sterility of spirit: and then it behooveth us to resist these Temptations constantly, for they come not from God; but withall we must patiently suffer this desolate estate, of want of spiritual feeling in our
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Devotions, for God hath ordained and disposed it for our exercise. Fourthly, That we must not loose heart and courage among these inward griefs, nor say as this good *Geoffrie* did, I shall never be joyfull hereafter: for in the night season, we must expect the day-lights approach. Again, in the fairest weather of the spirit, that we can have, we must not say, now shall I never be sad hereafter: No; for as the wise man sayes, *In time of prosperity, we must be mindful of Adversity; and in our Travels, hope for rest*: and as well in the one occasion, as in the other, we must alwayes humble our selves. Fifthly, That it is a Sovereign remedy to discover our evil unto some spiritual friend, that may be able to comfort us.

4. In fine, for conclusion of this so necessary advertisement, I note, that as in all other things, so in these dry sterilities of our spirit, God and the Devil have contrary pretentions. For God would thereby bring us to purity of heart, to a general renunciation of our proper interest in his service, and to a perfect disposing of our own wills. But the Devil goeth about, by the same way, to lead us to pusillanimity, to abate our courage, to make us step aside to sensible pastimes, and at length to render us irksome and lothsome to our selves,
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and others that live with us, that so Devotion may be diminished and defamed. But if thou observe diligently these Lessons which I have given thee, thou shalt augment thy perfection in those exercises which thou performest in time of these interitour Afflictions, whereof one word more before I make an end.

5. Somerimes these distasts, this drought and barrenness of spirit, do proceed from the indisposition of our body: as when through too much watching, labouring, fasting, one findeth himself over-laden with weariness, drowsiness, heaviness, and such like infirmities; which although they depend of the body, yet cease they not to hinder the spirit, by reason of the straight bond with which they are tyed one to another. In these occasions, we must alwayes be mindful to produce any acts of vertue, with our spirit, or superiour will: for although all our soul seem to be over-laid with sleep and drowsiness; yet the actions of our spirit, even in that state, are exceeding acceptable to God. And we may say in this case with the Sacred Spouse. *I sleep, but my heart watcheth.* But as I said before, though there be less delight in this labour of spirit, yet is there more vertue. The remedy in such occurrences is, to ease the body with some lawful delight and

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recreation. This have I said, to shew that the greatest and faithfullest servants of God, are subject unto these adversities and afflictions of mind : and that therefore those that are lesser, be not dismayd if sometimes they happen unto them.

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The Fifth part of the Introduction: Containing Exercises and Instructions to renew the Soul, and confirm Devotion.

CHAP. I.

That we renew every year our good Purposes by the Exercises following.

THe first and principal point of these Exercises, consisteth in knowing the importance of them. Our weak and frail nature, falleth very easily from her good affections and resolutions, through the bad inclinations of our flesh, which lye heavy upon the soul it self, and draw her still downwards, if she strive not oft-times to lift up her self by main sorte of resolution, as Birds fall suddenly to ground, if they multiply not the spreading and waving of their wings to maintain their flight aloft in the air. For this cause, dear *Philothous*, thou must very often repeat the good purposes which thou hast made to serve God, for fear lest neglecting to do so, thou tumble down into thy first estate, or rather into a far worse estate. For spiritual falls have this property, that they cast us alway lower than was the estate from which we ascended up to Devotion.

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2. There is no clock, be it never so good, or so well set, but it must be wound up twice a day at least, Morning and Evening, and moreover at least once a year be taken all in pieces, to scour away the rust which it hath gathered, to mend broken pieces, and repair such as be worn. Even so he that hath a true care of his soul, should wind it up to God Evening and Morning, by the foresaid Exercises: and besides, at divers times, make a review of his estate, and at least once a year, take it down, and consider precisely all the pieces thereof, that is, all his passions, affections, and motions, that all faults and defects found out, may out of hand be redressed. And as the clock-man with some delicate oyl, anointeth the Wheels, junctures, and gins of his clock, that the motions may be more easie, and the whole be less subject to rust; so the devout person, after he hath in this sort taken down his heart to review and renew it, should anoint it with the Sacrament of the holy Eucharist. This Exercise will repair thy weather-beaten forces, enflame thy heart, make thy good purposes sprout out a-fresh, and thy virtues flourish anew. The ancient Christians diligently practised it upon the anniversary feast of our Saviours Baptism, or Twelfth-day: on which (as witnesseth Sr.

Gregory

Gregory Nazianzen) they renewed those professions and protestations which they made in their Christning. Let us do the like (my dear *Philothens*) disposing our selves most willingly and employing our time seriously therein. And having chosen a fit time, retiring thy self into thy spiritual and real solitude, or wilderness of Devotion : make two or three of these ensuing Meditations, after the order and method which I set down unto thee in the Second Part.

C H A P. II.

Considerations upon the favour which God doth unto us, by calling us unto his service according to the Protestation mentioned before.

RUn over the points of thy Protestation. The First is, to reject and cast away, desirest and desire for ever, all kind of heinous sin. The Second, to have dedicated and consecrated thy soul, thy heart, and thy body, with all that thou hast, to the love and service of God. The Third, that if it should happen unto thee to fall into some bad action, that thou wilt procure immediately to rise again by Gods grace. Are not these goodly, worthy, reasonable and noble resolutions? Weigh well in thy soul, how conformable
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to the rule of reason this thy protestation is, how just, and how much to be desired, that thou shouldst fulfil and accomplish every point of it.

2. Consider to whom thou hast made Protestation: even to God himself. If, according to reason, our word given to a man, do straightly oblige and bind us, how much more our word and promise given and passed to Almighty God? *Ah Lord (said David) it is to thee that my heart hath pronounced this good word, and I will not forget it.*

3. Consider by what means thou wast brought to make this Protestation, and to offer up these great resolution. O my *Philotheus*, how amiable and favourable did God shew himself unto thee at that time? Tell me, wast thou not then drawn unto it, by the sweet inspiration of the holy Ghost? the cords wherewith God drew thy little bark unto this secure haven, were they not all of Love and Charity? How dearly and daintily did he allure and intice thee with his sugred Sacraments, with holy reading and devout prayer? *Ah Philotheus*, thou wast asleep, and God watched over thee, and had thoughts of Peace, and meditations of Love concerning thee.

4. Consider at what time God drew thee

thee thus happily unto him by these holy purposes. It was in the flower of thine age. Ah what a felicity it is to learn quickly that which we cannot know but overlate. St. *Augustin* having been called to God at thirty years of his age, cryed out: *O ancient beauty, how is it, that I knew thee so late? Alas I saw thee before, but I did not consider thee till now.* And “thou mayst well say: O ancient sweetness, why did not I tast thee sooner? And yet alas, thou deservedst it not at that time in which it was given thee: therefore acknowledging the great bounty and grace of God, for calling thee to him in thy youth, say unto him with *David*, *Thou hast lightned me, O God, and touched me from my youth, and I will ever declare thy mercy.* But if this holy vocation was in thy older dayes; O then how inestimable a benefit was it, after thou hadst in such sort abused the years of thy life past, that God of his goodness should call thee before thy death, and stay the current of thy misery, even at that time in which if it had been continued, thou hadst been miserable for ever and ever!

5. Consider the effects which this Vocation hath wrought in thee, and I suppose thou shalt find change and alteration enough in thy soul, comparing that which
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now thou art, with that which thou hast been. Dost not thou account it a singular felicity, to know how to talk familiarly with God by prayer? to have an inflamed affection, and burning desire of the love of God? to have appeased and pacified many a troublesom passion, which before did vex and torment thee? to have avoided many sins and scruples of Conscience? And in a word, to have so often frequented the holy Communion (more then thou wouldst once have done) so uniting thy self to this soveraign well-spring of ever during graces? Ah, these be great and inestimable favours. We must weigh and ponder them with the weights of the sanctuary: it is God's right hand that hath done all this. *The right hand of God (saith David) hath done powerfully, his right hand hath extolled me: I will not dye but live; and will make known with heart, word and deed, the wonders of his goodness.*

6. After all these considerations, which as thou seest, may plentifully furnish thee with holy and fervent Affections, thou must simply conclude with Thanksgiving, and pray affectionately for thy good progress in vertue; and so retire from prayer with great humility and confidence in God: reserving the enforcing of thy Re-
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solutions, till after the Second Point of this Exercise.

C H A P. III.

*The Examination of our Soul, touching
her profiting in Devotion.*

I. **T**HE Second point of this Exercise is somewhat long, and to practise it, it is not requisite to perform it all at once, but at divers times : as to take that which concerneth thy misdemeanor towards God for once, that which appertaineth to thy Self for another time, that which toucheth thy Neighbour for another, and the examining of thy Passions for another. Neither is it requisite or necessary to do it all upon thy knees, but onely the beginning and ending, which comprehendeth the Affections. The other points of the Examination, thou mayst perform profitably, walking, or sitting, or best of all in bed, if thou canst so remain without drowiness, or well awake : but thou must well have read them before. Yet it is necessary to make an end of all this Second Point in three dayes, and two nights at the farthest ; taking each day and night, some hour or season according as thou best mayst. For if it should be done at times far distant one from another, it would loose his force, and would work
but

but very weak and key-cold impressions and resolutions.

2. After every point of the examination, note carefully in what thou findest thy self amended, and in what thou art defective, and what principal errors or abuses thou hast committed, that so thou mayst declare thy self the better to take good counsel, and resolution, to comfort thy mind. And although in these dayes of Examination, it be not necessary to retire thy self totally from company and conversation: yet thou must be somewhat more retired than ordinary, and principally towards the Evening, that thou mayst go to bed early, and take that rest of body, and repose of mind, which is necessary for these Exercises. And in the day time thou must use very frequent aspirations to God: And all this must be done with a loving heart towards God, and desirous of perfection.

3. To begin then this Examination well and happily.

1. First place thy self in the presence of God.

2. Desire the aid of the holy Ghost, demand of him light and clearness, to see and know well, with St. *Augustine*, who cried out before God in an humble spirit:
*O Lord let me know thee, and let me know
my*

my self. Protest that thou dost not purpose to mark and note thy advancement and progress in piety and vertue, to rejoyce therefore in thy self, but to rejoyce in God, nor to glorifie thy self, but to glorifie God; and to give him thanks for it. Protest likewise that if thou findest that thou hast not profitted, nor gone forward at all in Devotion, nay though thou hast recoiled and gone backward, yet for all that thou wilt not loose thy courage, nor become any whit the colder in thy good purposes, through faintness of heart, but that rather thou wilt more stir up thy courage, and animate thy self to go more cheerfully forward in the journey of Devotion happily begun, and that thou wilt the more profoundly humble thy self, and amend thy defaults by the assistance of Gods grace.

4. This done, consider leasurely and quietly how thou hast behaved thy self even till that present hour towards God, towards thy Neighbour, and towards thy self.

C H A P. I V.

*An Examination of the estate of our
Soul towards God.*

1. **H**OW is thy heart affected toward deliberate sin? Hast thou a firm Resolution never to commit any, whatsoever should happen unto thee therefore? Hath this Resolution and full purpose of thine endured continually in thy soul, since thy last Protestation unto this time? In this Resolution consisteth the foundation of spiritual life.

2. How findest thou thy heart affected towards the Commandments of God? Dost thou find them delightful, sweet, acceptable? Ah my dear child, he that hath his mouth in tast, and a good Stomack, loves wholsom meats, and rejecteth the contrary.

3. How doth thy heart bear it self towards lesser sins? We cannot keep our selves so pure, but we shall commit some now and than: but is there any, to which thou hast any especial inclination? or which is worse, is there any kind of smaller sin, to which thou bearest a peculiar affection and delight?

4. How is thy heart affected towards spiritual exercises? Dost thou love them and esteem them? do they not trouble, thee?

thee? Art thou not out of content and
tast with them? To which of them doest
thou find thy self most inclined? To hear
the word of God, to read it, to talk of it,
to meditate it, to aspire daily to God, to
receive spiritual instructions, to prepare
thy self duly to the holy Communion, to
communicate frequently, to bridle thy af-
fections: in these and such like acts and
exercises, what is there contrary, or repug-
ning to thy mind? And if thou find any
such holy exercise, to which this heart of
thine hath less inclination than it should,
examine the cause from whence that dis-
gust ariseth.

§. How doth thy heart remain affected
towards God himself? Taketh it pleasure
in the remembrance of God? Feeleth it
not a sweet delight in calling him to mind?
*Ah, said David, I have thought upon God,
and taken delight therein?* Doest thou
find a certain promptness, readiness, and
facility, in thy heart to love God, and a
particular savour in tasting this his love?
Thy heart, doth it not recreate it self to
think upon the immensity, bounty, and
marvellous sweetness, of Almighty God?
If thou chance to think upon God amidst
thy worldly affairs, and vanities, doth this
thought make place and win room, and
seize upon thy heart? Doth it seem to thee

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that

that in such cases thy heart takes Gods part, and turns to his side, and as it were, goes before him, to lead him reverently into the Chamber of thy heart? For there are many souls of this mettal in the World.

6. A loving Wife, when her Husband comes home from a far journey, so soon as she perceiveth any sign of his return, or heareth his voice, what business soever she hath in hand, though she be constrained by some forcible consideration to stay her self, yet her heart cannot be held from looking for her Husband, but abandoneth all other cogitations, to think upon his joyful return. Souls that love God, do the very same; howsoever they be employed, when the remembrance of God presenteth it self unto them, they neglect all things else, for joy that their beloved is returned unto them, and this is a very good sign.

7. How is thy heart affected towards Jesus Christ, God and man? Takest thou pleasure in thinking on his Life and Death? The Bees delight in their delicious honey: Wasps and Beetles in ill-favoured savours: so holy souls have all their contentment placed in our sweet Redeemer Jesus Christ, with an exceeding tenderness of ardent love to him: but such as be vain and wicked, plant their affections altogether upon unprofitable vanities. 8. Con-

8. Concerning thy tongue. How speakest thou of God? Is it a delight unto thee to talk and discourse in his honour, according to thy condition and ability? Dost thou love to sing Hymns to his praise and glory?

9. Concerning works. Think whether thou have a true hearty desire of the outward glory of God, and to do somewhat for his honour and worship: for such as love God, do, according to *David*, love the ornament of his house.

10. Consider whether thou hadst left any affection, or renounced any delight, or forsook any thing, for Gods cause; for it is a great sign of true love, for his sake whom we love to deprive our selves of any thing. What then hast thou in all this time (since thy Profession) forsaken for the Love of God?

C H P. V.

An Examination of our estate touching our Selves.

1. **H**OW dost thou love thy self? Lovest thou thy self over-much for the vanities of this World? For if it be so, thou wilt desire to dwell alwayes in the World, with an extraordinary care to establish thy self here upon earth. But if thou love thy self for Heavens sake, then

wilt thou desire, at least wilt thou easily consent, to depart from thence at the time and hour, that it shall please our Lord to call thee.

2. Dost thou keep due order in the love of thy self? for there is nothing that marreth us, but the inordinate love of our selves. As for well-ordered love, it requires that we love the Soul better than the Body: that we take more pains to get virtues, than any thing else: that we make more account of Heavenly glory, than of base and transitory honour.

3. What love bearest thou to thy soul? Art thou unwilling and loath to help it when it is spiritually distempered and diseased? Alas, thou owest this care and attendance unto it to help it thy self, and procure it to be holpen by others, when passions do torment it, and to set aside all other cares when thy soul stands in need of thy care.

4. How dost thou esteem of thy self before the eyes of God Almighty? To be nothing at all doubtless. But it is no great humility in a Fly, to think her self nothing in regard of a mountain; or for a drop of water, to esteem it self nothing in comparison of the main Sea; nor for a sparkle of fire, to hold it self nothing in respect of the Sun. It is Humility indeed,
not

not to prefer our selves before others, nor to affect or desire to be esteemed of, and well liked by others : how dost thou feel thy self affected in this point ?

5. Touching thy tongue : Dost thou not brag and vaunt of thy self one way or other ? Dost thou not flatter thy self, when thou speakest of thine own self ?

6. For works and actions : Dost thou use to take any pleasure or pastime, contrary to thy bodily or spiritual health ? I mean vain pleasure, unprofitable recreations, over-watching, too much disorderly labour, and such like ?

CHAP. VI.

An Examination of the estate of our Souls towards our Neighbour.

1. **T**HE love between Husband and Wife, ought to be sweet, quiet, earnest, and constant, and grounded principally upon the ordinance of God, who commandeth it to be so. And the same is to be understood of Love between Parents and their Children, between us and our Neighbours, and our Friends, every one in his rank and degree.

2. But to speak in general : How is thy heart affected towards thy Neighbour ? Dost thou love him from thy heart, and for Gods sake ? To discern well, whether

it be so, or no, thou must propose and represent unto thy self, certain persons that be troublesome and intractable: for there it is, and towards such kind of men, where we exercise the vertue of true Charity towards our Neighbours, and much more towards such as have injured us either in work or in word. Examine well if thy heart be free from passion in this behalf, and whether thou feelest not a contradiction within thee, to love any body.

2. Art thou prone to speak ill of thy Neighbour? and especially of such as love thee not? Dost thou any harm to thy Neighbour, directly, or indirectly? Though thou have never so little reason, or discourse, thou wilt easily find out thy defects in this point.

CHAP. VII.

An Examination of the Afflictions of our Soul.

1. **I** Have extended these points at large, because in the Examination of them consisteth the knowledg of our spiritual advancement, or progress, which we have made.

2: Yet nevertheless we must not labour too exactly and curiously in examining every one of these Articles or Interrogatories: but fair and softly, considering
with

with quiet and repose of mind, in what estate our heart hath been in every one of them since our Resolution and Protestation, and what notable defects we have committed therein.

3 But, to make a shorter abridgment of a'l, we may reduce the whole Examination to the search and survey of our passions: and if it be tedious and troublesome, to consider so exactly what we have been: we may in this manner following examine our selves, how we have behaved our selves.

In our Love, towards God, our Neighbour, and our Selves.

In Hatred, towards Sin in our selves, and Sin in others: for we must desire the extirpation of the one, and the other.

In Desires, of Riches, Honour, Estimation, pastimes.

In Fear, of danger to fall into Sin, and loss of goods of this World; for we may fear the one too much, and the other too little.

In Hope, placed more than needs in the World, & sad creatures: or too little in God and godly things.

In Sadness, if it were too excessive, and for transitory vanities.

In Joy and Gladness, if over-much, and for unworthy matters.

To conclude in a word : What Affection doth predominate thy heart ? What passion doth most of all possess it ? In what dost thou principally go awry ? For by the passions of our soul, we may judg of our estate, examining them, and as it were, feeling and tasting them, one after another. As he that is skillful on the Lute, by touching the divers strings of his Instrument, finds which string is out of tune, and tunes it by stretching it up, or letting it down : so after we have (as it were) touched and examined the tune of our passions, of the Love, Hatred, Desire, Fear, Hope, Sadness, or Joy, that is in our soul, if we find them discording from the tune which we would strike, and from the proportionable harmony of our soul, which is to be set to the glory of God, we may make them accord, by bringing them to their due tune and proportion with Gods grace, and by counsel and advice of our Spiritual Director.

C H A P. VIII.

Affections to be Exercised after this Examination.

After thou hast duely pondered every point of the Examination, and considered at what stay thou art, and to what thou art come: then exercise the Affections of thy Soul as followeth. I.

1. Give God thanks for that amendment, be it but little, which thou hast found in thy self, since thy general Resolution last made: & acknowledg that it was his onely mercie, that caused it in thee, and for thee.

2. Humble thy self reverently before his Majesty, acknowledging unfeignedly, that if thou have not much profited in piety, it hath been through thine own default, because thou hast not faithfully, courageously, and constantly, answered the Inspirations, Illustrations, and Motions, which he hath often imparted unto thee in prayer, and by many other wayes.

3. Promise him sincerely, that thou wilt for ever praise him, for the inestimable favours bestowed upon thee, and especially for drawing thee from thy bad Inclinations by this present amendment.

4. Demand pardon of him for thy unfaithfulness, and disloyalty, for not corresponding with his Inspirations and graces.

5. Offer him up thy heart, to the end he may be the sole Master and Lord of it.

6: Beseech him to make thee faithfully accomplish his will hereafter.

C H A P. IX.

Considerations proper to renew our good Purposes.

1. **T**HIS Examination being made, and diligently conferred with some worthy, expert, and skilful Guide, to learn the quality of thy faults, and the fit remedies for them: begin those Meditations following, making one of them every day, and in it spend the ordinary time which other dayes thou appointedst to pass in thy Meditation; with the self-same Method, Preparation and Affections which thou hast used heretofore in the Meditations set down in the First part: placing thy self first of all in the presence of God, and then exploring his grace, to establish thee in his holy love and service.

C H A P. X.

The First Consideration of the Excellency of our Soul.

1. **C**ONSIDER the nobility and excellency of thy soul, endued with an understanding, which knoweth not onely all this visible world, but moreover understandeth, that there are invisible Angels, and a happy Paradise; that there is a soveraign God, unspeakable, most good; most mighty; that there is an eternit y

nity of immortal Spirits: and withall knoweth the means how to live well in this visible World, and to associate herself with the Angels in Heaven, and to attain to the familiarity and friendship of God himself for ever.

2. Thy Soul hath also a free will, of a most noble excellency, which is able by Gods assistance, to love God, and cannot hate him, considered in himself. Lo what an excellent soul thou hast! As no corruptible, or ill-savouring thing can stay the little Bees, but only flowers are their rest, only upon them do they settle their flight: so thy heart can find no repose but in God alone, no creature can fill and satisfy it. Remember hardly, and recount with thy self, all the dearest and greatest entertainments wherewith thou hast ever occupied thy heart, and judge in good sadness, whether they were not all full of unquiet, of molesting, of restless and stinging thoughts, importunate cases, with which thy poor heart was most miserably distracted and afflicted.

3. Alas thy heart runneth hastily and headlong after the creatures of this World, thinking it possible to appease its desires in them: but so soon as thou meetest with them, and takest them, thou art as ready

to begin again as before : for nothing is able to content thy heart. God would not permit that it should find rest in any place, no more than the Dove that *Noah* sent out of the Ark, that so it might alwayes earn to return to God, from whence it came. Ah how admirable is this natural beauty of thy soul ! And why then dost thou endeavour to withhold her against her will, to serve these fading Creatures ?

4. Oh my fair and lovely soul (mayst thou say) thou canst understand and love God himself, and wherefore dost thou entertain thy self in things inferiour to God ? Thou mayst if thou wilt, pretend eternity : wherefore dost thou hunt after moments ? This was one of the chiefeſt complaints of the prodigal Child, that whereas he might have Feasted deliciously at his Fathers Table, he was forced through his own wilfulness, to feed at the Troughs of his Masters Swine. O my soul, thou art capable of God himself : wo be to thee, if thou rest contented with any thing less than God :

5. Lift up thy self earnestly with this Consideration ; shew her that she is immortal, and an heir of eternity, and therefore that she direct her course and courage thereto.

Chap.

C H A P. XI.

The Second Consideration of the Excellency of Virtues.

1. **C**ONSIDER that onely Virtue and Devotion can make thy soul to rest content in this World. O what excellent beautie is in them! Make a comparison betwixt the lovely vertues, and the hideous vices that be contrary unto them. What sweetness is there in *Patience*, compared to *Revenge*? in *Meekness* in respect of *Anger* and *frowardness*? in *Humility* in regard of *Pride* and *ambition*? in *Liberality* compared to *Covetousness* and *Niggardize*? in *Charity* compared with *Envy*? in *Sobriety* in respect of *Intemperancy*? Vertues have this excellency, that they fill the soul with an incomparable sweetness and delight, after she hath practised them: whereas vices leave the soul exceedingly wearied, tyred and molested. And why endeavour we not then to obtain these pleasures, that have no gall nor bitterness mingled with them?

2. He that hath but a few vices, is not content with the delights which they bring him: and he that hath many, is male-content with the cumber of them. He that hath but a few vertues, hath a great deal of content in them: and the more his contentment is, the more his vertues increase. 3. O

3. O devout life, how lively art thou how honourable, how delectable! Thou dost diminish tribulation, and augmentest consolation: without thee even good is evil, honey-pleasures are full of bitter unquietness, peace it self is war, trouble, and contradiction. Ah, he that would be acquainted familiarly with thee, must still say, with the Samaritane, *O Lord give me some of this water to drink.*

C H A P. XII.

The Third Consideration of the Examples of the Saints departed.

1. **C**ONSIDER the examples of the Saints of all sorts and orders: what is it that they have not done and suffered, to love God, and be wholly addicted and devoted to his service? Look upon the invincible martyrs in their constant resolutions, what torments have they not suffered for the maintenance and performance of their holy purposes? But above all, those fair and flourishing Ladies, whiter than Lilies in purity, more blushing than Roses in Charity, some at twelve, others at thirteen, fifteen, twenty five, and twenty years of age. Consider how they endured a thousand sorts of martyrdoms, rather than to renounce their sacred resolutions, not onely in profession of faith, but

but also in exercise of Devotion and Piety: some choosing to dye rather than lose their Virginity : others rather than they would leave off serving the tormented prisoners, comforting the afflicted, burying the dead, & such like holy works of Gods service. O good Lord, what constancy hath that frail Sex shewed in these occasions !

2. Consider so many holy Confessors, with what valour and magnanimity did they condemn the World ? How immovable and unconquered were they in their resolutions ? Nothing in this universal World could make them forgo them, they embraced their purposes of sanctity without exceptions or reservations, and went forward with them without any tediousness or faintness. What excellent things doth *St. Augustine* write of his holy Mother *Monica* ? With what courage did she follow her enterprize of serving God in her marriage, and in her Widowhood ? And *St. Hierome*, what rare constancy doth he point out in his *Paula*, amidst so great varieties of cumbrous occurrences ?

3. And what is there that we may not do, having such excellent patterns to follow ? They were frail mortal men as we are ; they did all for the same God, by the same vertues. Why should not we do the like

in our estate and condition, and according to our vocation: for the accomplishment of our good Purpose and holy Protestation?

CHAP. XIII.

The Fourth Consideration of the Love that Jesus Christ beareth unto us.

1. **C**ONSIDER the unspeakable love wherewith Jesus Christ our Lord suffered so much in this World, and especially in the Garden of mount *Olivet*, and the bitter place of mount *Calvary*. All that love of his, was for thy sake: By so many pangs and torments, he obtained of God the Father good purposes, and holy resolutions for thee: by the same afflictions did he moreover purchase all things else necessary for thy soul, to maintain, nourish, strengthen, and bring to full growth and perfection, all thy Resolutions. O holy Resolution! how precious and nobly born art thou, being Daughter to such a Mother as is the passion of our Saviour? O how carefully should my soul cherish thee, since thou hast been so dear unto my sweet Jesus? Alas, O Saviour of my soul, thou diedst upon the Cross, to gain me my vertuous Resolutions! Ah do me the favour, that I also choose rather to dye, than to forget or forgoe them.

2. Thou

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2. Thou seest then (my *Philotheus*) it is certain, that the dear heart of our Lord Jesus beheld thy heart from the Tree of the Cross, and there (in a manner) fell in love with it, and for love of it obtained for thee all the good that ever thou hadst, or ever shalt have; and amongst all, these good Resolutions. Yea (my dear *Philotheus*) we may all say with the Prophet *Jeremy*: *O my Lord, before my being, thou beheldst me, and calledst me by thy name*: for in very deed, his Divine goodness in his mercy and love, prepared all the general and particular means of our Salvation, and consequently, all our holy Resolutions. Yea, without doubt, As a woman, so soon as she is with child, prepareth her a Cradle, linnen, swathing-bands, and withall, bethinketh of a Nurse for her child which she hopeth to bring forth, although it be not yet come into the World: even so our Lord, having his goodness pregnant, and as it were, great with child of thee, pretended to bring thee forth to Salvation, and to make thee his Daughter and heir, prepared upon the holy Cross all that which was necessary for thee, thy spiritual cradle, thy linnen, and swathing bands, thy Nurse, and all such other means necessary for thy Salvation; that is to say, all the wayes, all the graces,
all

all the favours, by which he conducteth thy soul, and will bring it at length to perfection.

3. Ah my God, how deeply ought we to imprint this in our memory! Is it possible, that I have been loved and so sweetly beloved by my Saviour; that every step of his life, and even every step that he went to mount *Calvary*, sweating and fainting under his heavy Cross, even then he went bethinking himself of my good, and of every one of these little occasions, by which he hath drawn me unto him! And how much then ought we esteem, how carefully should we employ all this to our commodity? Ah how sweet a remembrance is this? This loving heart of my God, thought upon *Philotheus*, loved him, procured him a thousand means to Salvation: as though there had been no other soul in the World to take care of. As the Sun shining upon one side of the Earth, shineth so much there, as if it gave no light to any other place: in the very same manner, doth our Lord take thought and care of all his children, providing for each one of us, as though he had not thought upon the rest. *He hath loved me* (saith *Sr. Paul*) *and given himself for me*: As if he had said, for me onely altogether as if he had done nothing for any else. O *Philotheus*,
this

This should be engraved in thy Soul, to cherish and nourish thy good resolutions, which have been so precious and dear to the heart blood of our blessed Saviour.

C H A P. XIV.

The Fifth Consideration of the Eternal Love of God toward us.

1. **C**ONSIDER the Eternal love which Almighty God bare unto thee : for long before our Lord Jesus Christ (as man) suffered for thee upon the Cro's, his Divine Majesty d'd forecast thee in his Sovereign goodness, and loved thee infinitely. But when began he to bear thee this love? Even when he began to be God. And when began he to be God? Sure he never began to be God, for he hath alwayes been God, without beginning, and without ending, and so likewise from all Eternity did he love thee; his love to thee never had beginning, and therefore did he from all Eternity prepare the graces, benefits, and favours bestowed upon thee. So saith he himself by his Prophet; *I have loved thee with a perpetual Charity, therefore have I drawn thee unto me, taking pity of thee.* Amongst other benefits then which he thought upon from all Eternity to give thee,

thee, needs must thou account thy purposes and resolutions to serve the Lord.

2. And, O good God! how excellent, how dear ought these resolutions to be unto thee, since God hath fore-thought, premeditated and fore-cast, them from all Eternity? What should we not suffer, rather than to suffer one jot or tittle of them to be taken away or diminished? All the World together must not make us forget the least of our good purposes: for all the World together, is not worth one soul: and a soul is worth nothing, without good Resolutions.

CH A P. XV.

General Affections upon the precedent points, or Considerations, with the Conclusion of this Exercise.

1. **O** Amiable Resolutions! you are unto me the beautiful Tree of life, which my God hath planted with his own hands in the midst of my heart: and my Redeemer hath watered with his life dropping blood, to make it fructify; rather will I suffer a thousand deaths, than indure that one of you should be hindered. No, neither vanity, nor delights, nor riches, nor sorrows, nor tribulations, shall ever be able to pull me from my holy designs and purposes.

2. Alas

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2. Alas (my Lord) it is thou that hast planted this Tree of good Resolutions, and from Eternity kept it in the bosom of thy fatherly providence, to place it in the Garden of my soul : O how many souls are there, which have not been favoured in so high a degree : and how then shall I be able to humble my self profoundly enough under his mercy ?

3. O beautiful and holy Resolutions ! If I keep your Charity, you will save me Eternally : If you will live still in my soul, my soul will live in you ; live then for ever (O my good Resolutions) as you were Eternally, and for ever, in the mercy of my God, live and remain Eternally in me, for I will never abandon or forsake you.

4. After these Affections, thou must particularize, and fore-cast in special, the means necessary to maintain these good purposes, and protest to use these means faithfully, and diligently ; as are, frequent prayer, often use of the Sacrament, good works of mercy, amendment of the faults, which in the Second Point of this Exercise thou shalt have discovered, cutting off ill customs, and following the advices and counsels which thy Spiritual Guide shall prescribe thee.

5. This done, as if thou hadst taken br eatha while, and rested thy self meeterly well,

well, protest again a thousand times, that thou meanest unfeignedly to continue in thy Resolutions: And, as if thou hadst thy heart, thy soul, thy will in thine hands, dedicate them, consecrate them, sacrifice them to God, with protestation, that thou wilt never ask them again, never redemand them, but leave them alwayes entirely in the hands of his Divine Majesty, to follow, in all things, his holy ordinance.

6. Pray unto God, that he would wholly renew thee, and bless this renovation of thy Protestation and firm Resolution; that he would fortifie thee, and strengthen thee therein.

C H A P. X V I.

Feeling thoughts to be kept in mind after this Exercise.

1. **T**He day following this renovation of thy heart, and some dayes after, it will be profitable to repeat oftentimes in thy heart to thy self, and by mouth likewise, those ardent speeches which *St. Paul*, *St. Augustine*, and other Saints used: I am now no more my own man: whether I live or dye, I am my Saviours altogether: I have no more in me these cold words, of *me*, and *mine*; my *mine* is to be wholly Christs. O world, thou art alwayes thy self: and I likewise he that have

have been alwayes my self, but from hence-
forth I will be my self no longer. No,
my soul, we will be no longer our selves,
as we have been : we will have another
heart, another Affection, and the World
that hath so often deceived us, shall now
be deceived in us : for not marking our
change but by little, he will think us al-
wayes to be *Ejau*, and we will prove *Jac-*
ob.

2. All these exercises must repose, and
settle in our hearts, and when we lay aside
for the time Consideration and Medita-
tion, we must enter by little and little; and
not all at a clap, into our ordinary affairs,
for fear lest the precious liquor of our
good Resolutions, distilled so diligently
out of these considerations, be not sud-
denly overturned and spilt: it must soke
first (as it were) and sink well into all
the Parts of our soul, yet without too much
application of spirit or body.

C H A P. XVII.

*An Answer to two Objections, which may
be made against this Introduction.*

1. **T**HE World may chance to tell thee
(my *Philothous*) that these Ex-
ercises and Advises are so many in
number, that he that would practise them,
had need to apply himself to nothing else,
but

but let all other affairs alone. Ah *Philothous*, if indeed we did nothing else, we should do well enough, since we should do that, which to do, we were placed in this World. But dost thou not see the deceit? No doubt if all these exercises were to be performed every day, they would busie us enough, and take up most of our time: But it is onely required to practise them every one in their time and place, as they come in their turn. How many Lawes are there in the Digests and Code which must be kept and observed; but all men know and understand, that their observance is required, according to the occurrences of occasions and actions, not that one should practise them all every day. Otherwise, the holy King *David* practised many more Spiritual Exercises in a day, amidst his weighty affairs, than I have here prescribed. *Lewis* is an admirable King, both in peace and in war, and that, with a wonderful care, administred Justice, and managed affairs of state, was wont to say Even-song with his Chaplain, had every day set time to meditate, and visited Hospitals very often, heard holy Sermons, and used spiritual conferences: and for all this, never omitted one the least occasion of the publick weal exteriorly offered, which he did not most diligently put in Execution: and

and his Court was more gallant, more frequented, more flourishing, than ever it had been in time of his Predecessors. Practise then these Exercises cheerfully, as I have prescribed them : and God will allot unto you, time, leasure, and strength enough to do your other affairs : though he should make the Sun for that end to stay his course, as he did for his servant *Joshua*. We work enough alwayes when God works with us.

2. The World will say again, that almost throughout all this Book I presuppose, that my *Philotheus* hath received of God the gift of Mental Prayer, and yet every man hath it not : so that this Introduction will not serve for every body. 'Tis true, without all doubt, I presuppose it : and it is true too, that every man hath not the gift of Mental Prayer ; but it is likewise true that almost every man may obtain that precious gift, even the most rude and unlearned : so that they have good spiritual Masters and Guides, and that they themselves would vouchsafe to take as much pains in the search of it, as in it self it requires. And if there be any that in no sort, nor degree, hath this precious gift (which I think can happen but very seldom) a sage Conductor and Master, will easily supply that want, by making

ing them to read, or hear read these Meditations and Considerations, with good heed and attention.

C H A P. XVIII.

Three principal Advices for this Introduction.

1. **T**He first day of every Moneth, repeat and renew the Protestation set down in the First part, at the end of the Meditations: and protest at all times to have a will and purpose to keep every point of it, saying with David; *No (my God) never will I forget thy Testimonies: for in them thou hast given me life.* And when thou findest any spiritual battel in thy Soul, take in hand the self-same Protestation, and prostrate in spirit with all Humility, pronounce it all from thy heart, and thou shalt find great ease in thy conflict.

2. Profess to all the World, that thou desirest to be devout, be not ashamed of that holy profession. I say, make profession of a true desire of Devotion, and not make profession of Devotion: blush not to use those common and ordinary actions, which help us to obtain the love of God: advow that thou dost thy endeavour to Meditate, and thou hadst rather dye than sin: That thou wilt by Gods grace frequent
the

the Sacrament, and follow the counsels of thy spiritual Conductor. For this frank and free confession of Gods service, that we are with a special affection consecrated and addicted to his love: is most acceptable to the Divine Majesty, who by no means alloweth his servants to be ashamed of his Cross. Besides, this open profession cuts off many a summon, many an incitement, which the World would make to the contrary: and bids us to stand upon our Reputation, in the constant pursuit of Devotion. The Philosophers openly professed themselves to be Philosophers, that so men might permit them to live Philosophically: and we must make ourselves known to be lovers of Devotion and holy Exercises, that men may let us live Devoutly. If any man tell thee, that one may live Devoutly without the practise of these Exercises and Advices: deny it him not, but answer him lovingly, that thy weakness is so great, that thou standest in much more need of help, than other men do.

3. Last of all, I conjure and intreat thee my dear *Philothous*, by all that which is holy in Heaven and Earth, by the Baptism which thou hast received, by the sweet milk of Mercy which thou hast sucked from the Breasts of our Lord Jesus Christ,

by the most loving heart, in which thou placest all thine hope and confidence. Continue and persevere in this happy enterprize of spiritual life. Our dayes run on apace. Death is hard at our gate; *The Trumpet soundeth the retreat* (saith St. Gregory Nazianzene) let every man be ready, for the Judge is at hand. St. Symphorians Mother seeing him led to martyrdom, cryed after him, "My Son, my Son, remember Everlasting Life, look up to Heaven, and think upon him that Reigns there: a short end will quickly end the course of this life. I say the same unto thee (my dear Philotheus) looke up to Heaven, and leave it not for this base Earth; think upon Hell, and cast not thy self into that dreadful gulf for moments of pleasures. Remember Jesus Christ, deny him not for the World: and though the labour of a Devout life seem hard unto thee, sing merrily yet this short staff:

*Since Heaven is for my pains assign'd,
Pains are sweet pastimes to my mind.*

Live for ever sweet Jesus, to whom with the Father, and holy Ghost, be all honour, and glory, now and alway, and for ever and ever, Amen.

F I N I S.



A COLLECTION

Of the Author's choicest Maxims touching the perfect duty of
a Christian.

First towards God.

1. **I**F the secrets of advancing in perfection shall be demanded, I know no other than this; To love God with all our heart, and our Neighbour as our selves.
2. Keep thy eye stedfast upon God, and thy self; and thou shalt never see God without goodness, nor thy self without misery.
3. As none shall ever see God so much as he is visible; so none shall ever love him so much as he is amiable.
4. He that covets not to love God still more and more, never loves him enough; enough of this Divine Exercise is not sufficient to him that would stop there as if he were satisfied.
5. To whom God is all, the World ought to be nothing.
6. Let us be what God will, so that we
be

Choice Maxims.

be his : and let us not be what we will our selves, against the will of God.

7. There is nothing so little which may be slighted in the service of God.

8. The great advancement of the soul in virtue consists not in much meditating upon God, but in much loving him,

9. We must never forsake Gods service, nor refrain from good works, whatsoever opposition or ingratitude we find : for whoever seeks God is never discouraged for the faults of men.

10. Where Gods will is accomplished, daily bread is never wanting.

11. He to whom God alone is pleasing, is displeased with nothing but that which displeaseth God.

12. 'Tis a sure sign that we love nothing but God in all things, when we love him equally in all things ; for he being alwayes equal to himself, the inequality of our love towards him cannot proceed but from the consideration of something that is not God.

13. In Divine matters a generous soul finds grearest contentment in believing things most difficult.

14. All our actions take their value from their conformity to the will of God.

15. The love of God and suffering are the most acceptable Sacrifices we can offer

Choice Maxims.

to him, who saved us by love and suffering.

16. He that neglects his own will, complies best with Gods.

Towards our Neighbour.

1. The rule of our Neighbour is the Tree of knowledg; we are forbidden to touch it by way of judgment, because God hath reserved it to himself.

2. We ought to love our Neighbour upon Earth, as we shall love him in Heaven.

3. We cannot love our Neighbour too much, but we may shew too much our love.

4. To bear with the imperfections of our Neighbour is one of the chief points of the love we owe to him.

5. We must never endure to heare evil spoken of any but of our selves.

6. We must never undervalue any person. The workman loves not that his work should be despised in his presence: Now God is present every where, and every person is his work

7. It is a spiritual injustice to desire to know the secrets of others, and to tell none of our own.

8. We ought not to love our Neighbour either because he is virtuous, or because we hope he will be so, but because God commands us.

Choice Maxims.

9. In matter of good works, we must speak little, think little, and do much.
10. It is a great evil not to do good.
11. The iust man never dyes unprepared ; for he is well prepared for death who perseveres in Christian justice to the end.
12. Whosoever will arrive at a new life must pass by the death of the old.
13. He that is truly humble never thinks himself wronged.

Towards our selves.

1. To give a good rule to our soul, we must command her to do all her actions in the presence of God.
2. To live contented in a moderate estate, we must never consider those that have more, but those that have less, than our selves.
3. He that most mortifies natural inclinations receives most supernatural inspirations.
4. Meditate often upon Eternity, and no accidents of this mortal life will trouble thee.
5. It is not sufficient to ask advice, but we must follow it, and willingly submit our own judgment to that of others.
6. All Devotion is false which is incompatible with our profession.

Choice Maxim.

7. It is the great misfortune of man to desire to enjoy those things which he should onely use.

8. To have a desire to be poor, and not to receive the inconveniencies of it, is too great ambition; for it is to desire the honour of poverty and the commodity of wealth.

9. To be rich in effect, and poor in affection is the greatest happiness of a Christian; for he hath thereby the commodity of riches for this World, and the reward of poverty for the World to come.

10. There is no better way to end happily a true spiritual life, then daily to begin it.

11. Who pretend to have part with Jesus glorified, must first take part with Jesus crucified.

12. We must live in the World as if our Souls were in Heaven, and our bodies in the grave.

13. In the death of our passions consists the life of our soul.

14. It is not Humility to acknowledg our selves miserable; that onely is not to be a beast: but it is Humility to desire that others should esteem us so.

15. Our free will is never so free, as when it is a slave to the will of God; never so much slave, as when it serves our own

Choice Maxims.

Iust : It is never alive, but when it dies to it self; nor never dead, but when it lives to it self.

16. There is no reason to be given for the fault we commit in sin : for the fault would not be sin if it were not against reason.

17. Virtues never have their full growth but when they bring forth desires of advancing, which like spiritual seeds serve to produce new degrees of virtues.

Other choice Maxims drawn out of the same Authour.

VVE must never speak of God, nor of things which concern his service carelessly, by way of discourse, or entertainment; but alwayes with great respect and humble mind.

2. We must fear the judgment of God without discouragement; and encourage our selves without presumption.

3. Never consider the substance of things, but the honour which they have to be acceptable unto God.

4. I love not to hear it said we must do this or that, because there is more merit : all must be done for the glory of God.

5. Be-

Choice Maxims.

5. Being exercised by Temptations, we must not grow impatient; but rest quiet in an humble and chearful resignation to the will of God.

6. We shall never have peace with our selves, but when we have peace with God.

7. Whatsoever holy action we do, we please not God, except we do what he requires of us: no more than a Painter in representing an Eagle pleaseth him that desired a Bee.

8. Let us never look upon our crosses, but through the cross of our blessed Saviour, and we shall find them so pleasant, that we shall more desire affliction than all the comforts in the World.

9. All our Devotion must not be in our Oratory, in the Church, in Meditations, prayers, and good desires; but we must proceed to practice, and remember to live according to the Resolutions we have made in the fervour of Devotion.

10. Desire to obtain the love of God makes us Meditate; but that love once obtained makes us contemplate.

11. When our will hath met with God it reposes in him, taking there its chief delight, yet ceases not to move forward in desire; but as it desires to love, so it loves to desire, it hath the desire of love, and the love of desire.

12. Be-

Choice Maxims.

12. Benefits are willingly received by all, but to receive afflictions belongs onely to perfect love, which loves so much the more, because they are not to be loved but in respect of the hand that gives them.

13. In the house of the just man every thing is busie, there is nothing unprofitable, nothing slothful.

14. We ought to perform the duty of our vocation, without considering what will follow.

15. To perfect obedience is required the renouncing our own proper judgment.

16. Reason invested with mildness and gentleness hath great force and lustre; but with choler it loseth both.

17. We ought not to disquiet our selves in our Temptations and infirmities: but glory rather in our weakness, to the end that Gods power may appear in us, supporting it against the force of Temptation.

18. Salvation is shewed to Faith, prepared for Hope, and given onely to Charity.

19. The more a soul is humble, the more it is couragious, for believing that she can do nothing of her self, she confesseth God omnipotent, who being able to use her as his instrument for what he shall please, doth also often make choice of such who are or think themselves the most unable.

20. The

Choice Maxims.

20. The man who refers himself wholly to God, is enabled thereby to do a thousand good deeds ; and rendering faithfully all honour to him, it is incredible what wonders God works by that mans means.

21. The spirit of a right virtuous man doth not strive to undertake much, nor to make a great noise or shew ; but in all plainness and sincerity he laboureth to do well what he undertakes, and that purely for the love of God.

22. Love to follow the advice of others much rather than thine own, and do nothing without counsel ; for that is the way not to err, but alwayes to enjoy unchangeable tranquillity.

F I N I S.



*The Communication of Doctor Thaulerus,
with a poor Begger, wherein is compre-
hended the Example of a perfect man,
and how we should resign our selves in
all things unto the good pleasure of God.*

THere was on a time a great Divine,
who prayed unto God, the space of
Eight years, that it might be his
good pleasure, to direct him to a man, that
might Instruct and Teach him the true
way of vertue. And it hapned being in
this desire, that he heard a voice from
Heaven, which said unto him, go unto such
a Church-porch, and there thou shalt find
a man that will Instruct thee in the Spirit-
ual Life. He walking then toward the
said Church, found a poor Beggar, who
had his feet filthie and foul, and all naked,
whose cloths were not worth a half-peny;
and he saluted him in this sort: God give
you good morrow my friend. The poor
man answered him, Sir, I do not remem-
ber, that ever I had an evil morrow. The
Doctor said unto him, God give you a good
and happy life: Wherefore say you that?
quoth the Beggar unto him; for I was ne-
ver unhappy. Which the Doctor not un-
derstanding, said unto him again, God
bless



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bless you my friend; I pray you speak a little more clearly, for I know not what you mean. Then the poor Beggar answered him; Good Master Doctor, I shall do it willingly: you know you bad me *good morrow*, whereunto I replied, That I had never any evil morrow; for when I have hunger, I praise God; If it freeze, hail, snow, rain, be it fair or foul, I give praise to God; though I be poor, miserable, and despised of each one, I give thanks unto God; And therefore I never had any evil morrow. You did wish unto me also, *a good and happy life*: whereunto I made you answer, that I was never unfortunate, because I have learned alwayes to resign myself unto the will of God, being certain that all his works cannot be but very good: by reason whereof, all that happeneth unto me by his permission, be it Prosperity or Adversity, sweet or sowre, I receive it as from his own hand with great joy and comfort, and therefore I was never unfortunate; for I never desired any thing, but the good pleasure of God. Which the poor man having said: the Doctor answered; But what would you say (my friend) *If God would damn you*? If God would damn me (said the poor man) verily if he would use me so hardly, I have two arms to embrace him, the

the one whereof is a profound Humility, by the which I am united unto his holy Humanity : the other is Love, and Charity, which joyneth me unto his Divinity, by which I would embrace him, in such sort, that he should be constrained to descend with me into Hell. And I had rather, without comparison, be in Hell with God, than to be without him in Paradise. The Doctor learned in this Communication, that a true resignation, accompanied with profound Humility of heart, is the shortest way to attain unto the love of God. After that he asked of him again, *from whence he came?* unto whom he made answer, That God had sent him. The Doctor inquired yet of him, *Where he had found God?* I found him (quoth he) so soon as I had renounced and forsaken all creatures. And *where didst thou leave him?* replied the Doctor. I left him (answered the Beggar) with the pure and clean hearts, and amongst men of good will. But *who art thou* my friend? said the Divine unto him? The poor man made him answer, That he was a King. And he asking him, *where his Kingdom was?* It is, (quoth he) in my Soul; for I can so well rule and govern my senses, as well outward as Inward: that all my affections and passions do obey unto reason; which

King.

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Kingdom is without doubt, more excel-
lent than all the Kingdoms of this World.
Moreover, the aforesaid Doctor demanded
of him, *Who it was that had brought him
to so great perfection?* It was Silence (an-
swered the poor man) and mine high
and lofty Meditation. and the union which
I had with God. I could take no repose
nor comfort in any creature of the World,
by the means whereof, I found out my
God, who will comfort me World without
end. *Amen.*

Laus Deo.



A
T A B L E
Of the
C H A P T E R S.

*The First Part of the Introduction:
Containing Advices and Exercises requisite for the conduct of
a Soul from her very first desire
of a Devout Life, until she be
brought to a Resolution to embrace
it in all her Actions.*

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